# he LUTHERAN

ORDINATION IN ILLINOIS

Vol. 41, No. 38

JUNE 24, 1959

# Information or Demonstration

ANNOYED by her husband's indifference, a wife was reported to have said, "Wh I ask John if he loves me, he thinks I'm asking for information. What I want i demonstration."

You can carry this idea into a different area. When our Lord confronts us w the question, "Do you love me?" it is not information but a demonstration that wants. Three times he asked that question of Peter, and each time he told Peter h to show his love: "Feed my sheep." To his disciples and to us, Jesus says, "If y love me, keep my commandments."

CLEARLY he is asking us for more than mere words. He calls for action. Love never dormant. Love is revealed only in what it does.

The church asks questions, too—searching ones. When candidates for confirm tion stand before the altar, they are asked, "Do you believe . . . Do you promise . Will you remain faithful . . ."

Such questions call for more than verbal answers. They call for demonstratio of faith and love for the Lord.

—WALTER COWEN

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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## THIS WEEK . . .

● INTERLUTHERAN ACTIVITIES are being stepped up these days as mergers loom. Symbolic of the closer relationship between the United Lutheran and Augustana Lutheran churches was the ordination shown on this week's cover. Dr. O. V. Anderson, president of the Central Conference of the Augustana Church, participates with Dr. A. Howard Weeg, Illinois Synod president, and the Rev. Eldred H. Trede, synod secretary.

● THE SAME MAN will head both the ULC Board of Higher Education and Augustana's Board of Christian Higher Education. For the story of the election of Dr. Robert A. L. Mortvedt by the ULC board, see page 5. Four Lutheran bodies will share the same parish education magazine starting in October. That story is on page 6.

● WHEN YOUNG PEOPLE, normally beset by acute shortage of funds, pay hundreds of dollars for the privilege of doing hard manual work, they're worth a story. The enthusiasm sparked by the World Council of Churches' work camp program is captured in the story on page 11.

● WITH SO MUCH TALK about how to organize successful church groups, the story on page 16 offers a refreshing change of pace. The *Organization Man* may frown at our "Disorganization Girls" but we suspect the story may strike a responsive chord in many readers who have gone through similar experiences in their churches.

● "WE HAVE A NEW WORLD and we'd better have a new church," Dr. Putman told the Central Pennsylvania Synod convention. Ways in which this new church is shaping up are indicated in synod convention stories from Canada, the Caribbean, Maryland, Pennsylvania, and West Virginia this week (28-35).

# THE CHURCH IN THE NEWS

## Reds deny confiscation plan

East German Reds planned to take over the famed Luther Museum at Wittenberg in order to convert it into a propaganda center, according to reports from Germany this month. The reports said sharp criticism of the museum's "unscientific" program had been published in the East German press and that the Halle District Council had scheduled a hearing on government seizure of the institution.

Sharp protests against the plan were made by officials of the Evangelical Church in Germany (EKID) and by Lutheran leaders.

East Zone officials answered that neither the Communist Party nor any Soviet Zone organization contemplated converting the museum into a propaganda center. They said the church and the Wittenberg City Council have jointly managed the museum and intended to continue doing so.

### Dibelius gets blame

East German publications added that the false reports about the museum had been invented by Bishop Otto Dibelius of Berlin in order to help West German Chancellor Konrad Adenauer's "psychological warfare against the Soviet Zone." Bishop Dibelius, EKID council chairm and symbol of German church unity, h been a frequent target of Commun attacks.

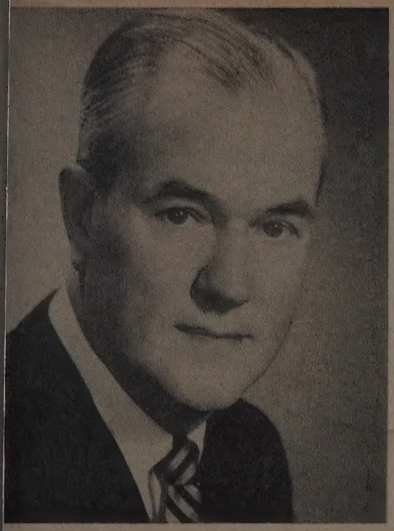
"Every word and every letter" of th latest charge is a lie, Bishop Dibelius a firmed at the close of his sermon in Be lin's Marienkirche on Sunday, June "The hatred of the world against ever thing Christian" is a bitter experien which many people today are undergoin he said.

## No compromise wanted

Pennsylvania's Public Assistance Boar had last year considered adoption of policy permitting social workers to su gest birth control practises to persons o relief when "there is a need" and no re ligious restrictions exist. Roman Catholi leaders strongly opposed the plan, whic was never put into operation. Gov. Davi Lawrence, a Roman Catholic, had als expressed firm disapproval.

A compromise policy adopted thi month directs social workers to refe clients on matters of conscience to thei minister, priest, or rabbi. If no religiou objections are involved and health require it, they can then be referred to physician or other medical facilities, presumabl for birth control information. Mrs. Rut Grigg Horting, state public welfare secre tary, said the new policy "clarifies an protects the rights of all clients as well a the staff."

Although Roman Catholics would b protected against receiving birth contro information under the new policy, th *Pittsburgh Catholic*, official Roman Cath olic diocesan newspaper, saw a "clear cas of a camel's nose under the tent." Th new policy "constitutes a defeat for th traditional Christian viewpoint on th morality of contraception," it declared hinting that "staff appointments and pro



CALLED TO ULC POST
*Dr. Robert A. L. Mortvedt*

notions" would go only to people who favored contraception. Since such appointments would be supervised by Gov. Lawrence, the paper's viewpoint was not clear.

## ULC board calls Augustana man

Boards and agencies of the United Lutheran Church had been discussing future plans with their counterparts in the Augustana, American Evangelical and Finnish Evangelical churches. The four groups are negotiating merger, probably to be completed in 1962. Advance consultation and co-operation between boards would aid in smooth transition when the new church is formed.

Meeting this month in New York, the United Lutheran Church's Board of Higher Education took the longest stride yet toward integrating its work with that of the Augustana Church. As executive secretary to succeed Dr. Gould Wickey, who will retire, the board called Dr. Robert A. L. Mortvedt, executive director of Augustana's Board of Christian Higher Education.

Dr. Mortvedt will take over the ULC duties on Nov. 1. He will continue as director of the Augustana board as well, "commuting" between the Chicago office of Augustana and the New York office of the ULC board. The 56-year-old educator taught at Wartburg, St. Olaf, and Stephens colleges. For five years he was vice president of the University of Kansas City. From 1953-58 he was president of Bethany College, Lindsborg, Kansas, an institution of the Augustana Church. He was called by the Augustana board last year.

Dr. Franklin Clark Fry, ULC president, described the election of Dr. Mortvedt as "unusually welcome news." He said Dr. Mortvedt "becomes a new symbol of the close fellowship of two of the four bodies now looking forward to merger."

### Associate to be named

An associate secretary who will specialize in theological education and supervise the board's relations with the ten seminaries of the ULC will probably be added to the staff, Dr. Wickey explained. In plans for the merged church, a proposed Board of Christian Education and Church Vocations will have college work as part of its responsibility. There will be a separate Board of Theological Education.

The board approved grants of more than $71,000 in scholarships and fellowships for 112 American and foreign Lutheran students to continue their studies in 65 schools in the U.S., Canada, Germany and Spain.

Board members were joined by other church leaders at a dinner to honor Dr.

Wickey for his 30 years of service as executive secretary. Speakers included Dr. H. H. Bagger, president of Philadelphia Seminary; Dr. F. Eppling Reinartz, ULC secretary; Dr. Hugh Noble of the National Council of Churches; and Dr. Fry. Dr. Wickey's retirement becomes effective Dec. 1. He will then take up duties as full-time executive director of the National Lutheran Educational Conference, with offices in Washington.

### Vacation schools climb

Tapering off of the baby boom was reflected in Sunday school enrollments last year, a report made this month to the ULC Board of Parish Education revealed. Gain in ULC schools for 1958 was 13,003 scholars and staff members—the smallest in ten years.

The ten-year record showed a healthy 30 per cent gain in Sunday school totals, however. In 1949 the total enrollment was 836,828. In 1958 it had increased to 1,073,503.

Weekday church schools gained slowly during the decade, the figures showed, but vacation school enrollments rocketed. First separate report for vacation schools in 1950 showed 1,718 in operation with 138,390 scholars and leaders. Last year ULC congregations conducted 2,893 such schools with 293,935 scholars and leaders.

### New liturgy called too difficult

The liturgical settings in the new *Service Book and Hymnal* are so complicated "that when we finally get to the hymn before the sermon we heave a real sigh of relief," wrote Dr. Joseph Knutson in the Evangelical Lutheran Church's *Lutheran Herald*. Dr. Knutson is president of Concordia College, Moorhead, Minnesota. The ELC is one of the eight Lutheran bodies which co-operated in production of the new hymnal, which was published last year. More than one million copi are already in use.

Because it is "too difficult," the liturg will "keep many people from finding o Lord through the Lutheran church," D Knutson charged. Unchurched peop coming into a Lutheran service will "fe that our worship is just a vestige of past age," he said, adding that it "do not ring true to contemporary Christia experience and expression."

### Magazine to be joint venture

A new parish education magazine wi appear in October under the joint spon sorship of the parish education boards o four Lutheran churches now plannin merger. Entitled *Resource,* the monthl publication will serve the Augustana American Evangelical, Suomi and Unite Lutheran churches. It will replace th ULC's *Parish School,* Augustana's *Churc School Teacher,* and AELC's *Teache Tidings.* Circulation of the 32-page pe riodical is expected to be about 50,000.

Editor of the new publication will b the Rev. John Mangum, who now edit *Parish School.* Assistant editor will b Miss Beverly Schultz, a member of th Augustana Church. Publication office will be in Philadelphia.

Women's organizations of six bodie affiliated with the National Lutheran Council this month issued their first join publication. A 64-page book, *Uncom mitted Continent,* it deals with missio work in Africa and is from the pen of th Rev. Rudolph C. Burke, Augustana mis sions executive. Joint publishers are agen cies of the American, American Evan gelical, Augustana, Suomi, United and United Evangelical churches.

### Council asks aid for Tibet

Communist persecution of Tibetans was condemned by the General Board of the

**THE INEVITABLE Hawaiian orchid leis decorate officials as representatives of the 49th and 50th U.S. states are welcomed at National Council General Board meeting in Seattle. Associate Secretary Edwin Espy; the Rev. Fred McGinnis, president of the Alaska Council of Churches; Dr. Edwin T. Dahlberg, NCC president; and the Rev. Kenneth O. Rewick, executive director of the Honolulu Council of Churches, examine gift gavel from Alaska.**

National Council of Churches at Seattle this month. The board reaffirmed the council's "consistent position opposing the evils, the violence, and the violation of human rights by Communists and other tyrannies."

Expressing "profound sorrow for the people of Tibet," the resolution called for increased aid to Tibetan refugees. It called on NCC members to "pray for the end of oppression in Tibet, China and elsewhere, to work to break down the barriers which divide humanity, to increase communication among different peoples, and to strive in all constructive ways" to end violence.

Dr. F. Eppling Reinartz, ULC secretary, defended the council's position in regard to a statement by a World Order Study Conference last November which asked "reconsideration" of U.S. policy toward Red China. "Misunderstanding" of the conference statement "has been used by enemies of the council to accuse it of being soft toward Communism, which obviously it is not," he asserted.

### Job discrimination attacked

Discrimination against workers over 40 years of age was attacked in another board resolution. "Viewing with great concern" the trend toward neglecting manpower resources between 40 and retirement, the board asked churches, business leaders and other employers to reexamine their practises.

Affirming "support of religious freedom for all people," the board warned that adoption of a proposed "Christian amendment" to the U.S. Constitution could lead to a denial of religious liberty for other faiths. The amendment would "strengthen the hands of those who desire financial and other privileges" but would "confuse the issues involved in the church-state separation principle." Nine

representatives, the largest number ever to do so, are sponsoring the amendment in the present Congress.

Announcement of an initial gift of $25,000 for a John Foster Dulles Library and Research Center in the New York headquarters of the council was made. Mr. Dulles for many years had a leading role in council affairs.

## Free Church to try again

Plans of the 80,000-member Lutheran Free Church to merge with three other churches into The American Lutheran Church had twice been cold-shouldered by Free Church congregations. In each case a referendum failed to gain a sufficient majority favoring union with the American, Evangelical and United Evangelical churches.

This month Dr. John Stensvaag, president, told the LFC's 63rd annual conference that he was "more convinced than ever" that the group's "true destiny" lay in the merger. A third referendum on the question will be held in 1961. Meanwhile, the LFC is co-operating with the merging churches in evangelism, parish education and foreign missions, Dr. Stensvaag reported.

Minimum pay for pastors should be $4,600 annually plus parsonage, Dr. Stensvaag advocated. He reported a "real shortage of pastors" among the church's 325 congregations because large congregations need associate pastors and multiple parishes should be divided.

## Pennsylvania college planned

Lutherland, a resort in Pennsylvania's Pocono Mountains owned by Valparaiso University, may house a two-year junior college by 1961, according to a report published in the *Lutheran Layman,* a Lutheran Church—Missouri Synod periodical. Hints of the plan had been made last year when a syndicate representing the university started negotiating for control of the 2,000-acre property. It includes three hotels with a capacity of 600, ten houses and a 1,000-seat auditorium.

With "a clean majority of the total outstanding securities of Lutherland" under its control, the university was reported planning to inaugurate academic work with summer courses next year. Establishment of a year-round college program will depend on the support the project receives from the three eastern districts of the Missouri Synod, the report said. Located 100 miles from New York and 90 miles from Philadelphia, the proposed school would serve as a "feeder" both for the Indiana campus of Valparaiso and for the Missouri Synod's Concordia College Institute at Bronxville, New York.

## Baptist unity sought

A five-year Baptist Jubilee Advance was described at the American Baptist Convention in Des Moines, Iowa, this month as "the greatest hope for solving the friction between the northern and southern Baptist groups." During the five-year program six Baptist bodies are participating in a mass evangelism effort.

Problem facing the Baptists arises from the growing number of Southern Baptist congregations being established in the northern United States. Dr. Blake Smith, Southern Baptist pastor from Austin, Texas, told the assembly that the mission program was justified since 800,000 Southern Baptists had moved north since 1940. "They cannot find a church home among American Baptists because your culture, forms of worship, hymns, church life and preaching are so different from what they have known as to make them seem inadequate and meaningless," he said. "Unless a spirit of unity is revived between us . . . the Baptist World Alli-

**TATE HOUSE BIBLES are pre-ented to Alaska and Hawaii y Secretary James Z. Net-nga at American Bible So-iety's 143rd annual meeting. ccepting Bibles for governors f new states are Dr. J. Earl ackman and Kei Yamato. leeting heard that 1958 set ll-time record with 17 million opies of scripture distributed.**

nce may be wrecked beyond repair."

Dr. Frank Kepner of Long Beach, Cali-ornia, replied that the "refusal" of South-rn Baptists to enter into any friendly greements with other churches was the ource of trouble.

The American Baptist group belongs o the National Council of Churches. Vith nearly nine million members, the outhern Baptists are the largest Prot-stant body outside the council.

The ABC named Dr. Herbert Gezork, German-born theologian, as its president.

## Race stand costs two pulpits

A Baptist pastor in Virginia and a Pres-yterian in Georgia relinquished their ulpits this month. Stands against race egregation were said to be major factors n both cases.

The Rev. Paul L. Stagg resigned from 300-member First Baptist Church in Front Royal, Virginia. He had been one of 13 ministers who issued a statement alling for school integration on the rounds that "segregation is an injustice ontrary to the basic teaching of the Gos-el." When Front Royal's public schools were closed, Mr. Stagg opposed use of he church for a private school for white hildren, but was overruled by his congregation, 101-43. Petitions for his ouster were circulated in the congregation. He will serve on the evangelism program of the American Baptist Home Mission Societies.

In Atlanta, Georgia, the Rev. Robert B. McNeill was dismissed from First Presbyterian Church by an eight-man commission. There had been dissension in the 1,200-member congregation since a 1957 article in *Look* magazine by Mr. McNeill urged "creative contact" between whites and Negroes. The presbytery commission said the dismissal was "in no sense a rebuke" to Mr. McNeill but was necessary for "the interests of religion." Congregational leaders immediately started a move to reinstate him.

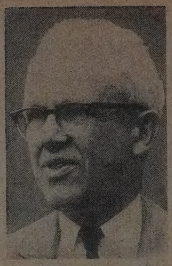
## And so forth

First international harpists' contest ever held will start Sept. 15 in Jerusalem. Fifty harpists from 15 countries will compete.

The "Turks" that Martin Luther strongly opposed are making big inroads in West Germany, according to Dr. Georg Vicedom of Neuendettelsau. He said Moslem missionaries were starting churches and making West Germany a "major objective."

# WASHINGTON

By ROBERT VAN DEUSEN



## NIXON TO MOSCOW

VICE PRESIDENT NIXON'S trip to Moscow next month may turn out to be of strategic importance because of its timing. Originally planned as a ceremonial visit to open the U.S. exhibition at the Moscow Fair, the journey is likely to take on political overtones.

The assumption in Washington is that the talks in Geneva will achieve some kind of limited results which will lead to a summit meeting of heads of state. If that happens, Nixon's visit will take place in the period of delicately balanced relationships between the two meetings.

Soviet-American relations will also hinge to some extent on the outcome of the talks on the suspension of nuclear tests. If these negotiations fail it could mean a sharp deterioration in relations between Washington and Moscow.

Almost inevitably, Nixon will talk with Premier Khrushchev during his visit to Russia. Soviet Deputy Premier Frol Kozlov, who is coming to the U.S. to open the Soviet exposition in New York on June 30, has asked to see President Eisenhower, Vice President Nixon, and Secretary of State Herter. Since exchange visits call for equal time and treatment in both directions, the Administration has no doubt requested an interview between Nixon and Khrushchev.

In Russian minds, statements by top officials constitute a declaration of tional policy and are given great weig Whatever Nixon says will receive cl scrutiny as an indication of what to pect at the summit conference. The V President's tendency to "ad lib" on former trips abroad will have to be mo fied in favor of carefully thought- statements cleared in advance with State Department.

### Pre-summit conference

NIXON IS LIKELY to find himself i sort of pre-summit negotiation frau with grave importance. This will not easy. The major points of difference tween the U.S. and the Soviet Union more complicated than at any time si World War II. Khrushchev, himsel shrewd negotiator, will expect the seco ranking American to speak out on most intricate aspects now in dispute

In preparation for this, the Vice Pr dent has been having a long series briefings at the State Department. He Mrs. Nixon have been taking Russian sons so as to be able to speak a few sim sentences in the language of their ho They plan to see as much of Russia possible, and to return by way of Sibe

A COMPLICATING factor will be large number of newsmen who plan accompany the Nixons on their James Reston, head of the New Y *Times'* Washington bureau, points that the kind of secrecy called for in cate negotiations will be hard to m tain, when reporters outside the con ence door will press the Vice President a report on what Khrushchev said.

In today's shrinking world, perso ties loom large in international relati Nixon's handling of the difficult Mos assignment may have a direct bearing his ambition to occupy the White Ho

## PICK AND SHOVEL BROTHERHOOD:

# They chose hard labor without pay

By Harry E. Neal

Hallstahammar is a Swedish town
h 9,000 people, ten or twelve of whom
ld be found in church on Sunday
rning. They had to get to church by
or on bicycle because it was four
es from town. It wasn't an important
rch. It didn't even have a bell.

There had been several attempts made to build a church in Hallstahammar but they hadn't been successful. Until the World Council of Churches sent an ecumenical work camp group to the town to build a church, and a bell tower too.

Camp leader was Anna-Brita Engnes, a

graduate chemist from Berlin. She found Hallstahammar a "de-Christianized spot" and the people unfriendly. "We don't want you here," they said. "And we don't need a church."

But there was something about these young people starting work at 7 A.M., having morning prayers on the work site, discussing Christ. The townspeople stood around to look at the unwelcome visitors from foreign lands.

CHOW IN CAMP FOR FIRST MALAYAN YOUTH CENTER

"Want to give us a hand?" one work camper asked a spectator.

"How much do I get paid?" the man asked.

"Nothing."

"You want me to work for nothing?"

"We're all working without wages," the camper said.

The onlookers glanced at each other. "Then what's the matter with you?" one asked. "Why are you doing this?"

The camper grinned. "Just to help. We do it because we want to."

During the four weeks required to build the bell tower, people of the community began to drift into the camp at evening, and to listen to the songs, lectures, and discussions.

"The young people," says Miss Engnes, "gradually came to join us in our practical work. Here was a sermon which they understood! Then people invited us to their homes and asked us to visit them in the factory. We learned to know them and they learned to know us.

One day they asked why we no longe sang a hymn before our meal. We san grace that day, and all the factory win dows were open."

When the bell-tower was dedicated there was a procession from the town ha to the top of the hill. Twelve hundre people joined us in singing hymns o praise. And a hundred men and wome of Hallstahammar donated their labo for four hours a night for the next severa weeks to finish the church. Today th Hallstahammar bells summon the towns folk to services, and there is a congrega tion of a hundred or more.

EVERY YEAR thousands of young men and women pay good money (as much a $1,100) for the privilege of working a hard, dirty manual labor in various parts of the world. They collect no wages, may live in primitive surroundings, and cope with rain, mud, mosquitoes, ants, snakes,

nd, lost or broken tools, leaky tents, comfortable beds, plain food, upset machs, aching muscles, cuts and uises, and unfriendly or skeptical peo-e. Often they come home with indelible emories of men, women and children ing in misery in a cheerless, grim, and artbreaking world.

It is into that world that these young en and women make their annual pil-images as Christian "ambassadors" in e Ecumenical Work Camp Program of e World Council of Churches. They g post-holes and drainage ditches, plant es, erect fences, repair or build houses, ms, roads, churches, chapels, youth nters, recreation halls, and do count-s other jobs to help banish suffering d make life more comfortable for thou-nds of people.

ENGLAND AND IRAN AT THE CONTROLS

NOT LONG AGO an American girl joined 26 other young people in a work camp group headed for the tiny refugee village of Riziany in Greece. Their task: To build a church. When digging for the foundation was well begun, the workers uncovered a solid rock floor. For weeks they dug, chipped, chopped, blasted, and hauled away tons of rock, until the excavation was ready and work could proceed.

The people of Riziany helped when they could, but always they wanted the young people to know how much the town appreciated their kindness. The American girl, weary and happy when the job was done, was sorry to say farewell. "I had never had such an experience before," she says, "and I doubt that I shall ever have another one just like it."

WORK CAMPERS have brought new hope to people in France, Germany, Austria, Belgium, Denmark, Finland, Iceland, England and Ireland, The Netherlands, Sweden, Portugal, Africa, Japan, Korea, Malaya, Brazil, Chile, Ecuador, and the United States, where the Sioux Indians of South Dakota will this year have a new community center built by an ecumenical group.

The word *ecumenical* is from a Greek term meaning the whole inhabited world. Ecclesiastically it means the whole Christian church. The World Council of Churches sponsors the ecumenical work camp program.

It brings together young people of many faiths and nationalities. On the outskirts of Wiesbaden, Germany, work campers built a new road and dug foundations for 20 homes to be erected by workers in a nearby cement factory, many of whom had only recently returned from Russia where they had been confined for years in prisoner-of-war camps.

At Agape, a youth camp in the Italian Alps, work campers built a center which has served as a model for many similar centers in Europe. An Italian couple, who had participated in the Agape project, subsequently went to Yaoundé in the French Cameroons to join the faculty of the Cameroun Christian College. In Yaoundé they saw the framework of a hangar-like building that had been started as a chapel. But building funds had been exhausted and work had stopped.

The World Council of Churches was asked to assign a group of work campers to complete the chapel and build homes for a minister and a missionary. The campers came, Europeans and Africans together. They laid bundles of straw on the cement floor for use as beds.

The program followed the usual pattern of other work camps throughout the world—morning devotions, coffee, hard manual labor, a short rest after the noon meal, more hard work until four o'clock, then singing, dancing, games, and other recreational activities until dark, followed by supper and discussion groups.

News of the work camp began to spread around Yaoundé (pop. 30,000), and when lumber was needed, a local merchant donated the wood. A contractor showed up on Saturday afternoon with forty of his workmen to build the chapel walls.

Shortly before the camp was dismantled the local newspaper dedicated a whole page to the work being done. The next day a young Roman Catholic student at the local college enrolled as a camper. Perhaps the best evidence of the influence of this particular camp is the fact that one of the campers from Europe decided to abandon commercial studies for theology, aiming to devote his life to Christian service in Africa.

Some ecumenical work campers ha encountered serious resistance. In 19 young Methodists of Italy decided build "Ecumene," a youth conference a retreat center in the hills of Montelu not far from Rome. Methodist and oth Protestant work campers arrived to h build a kitchen and a central building.

Then the harassment began. Autho ties demanded that the camp must bu lavatories for men and women. The ne day the camp leader was told that coc ing presented a fire hazard and that temporary kitchen must be built. A tea went to work and built the kitchen th neither needed nor used.

Next, local priests preached sermo charging the camp with anti-Christi and immoral behavior. The mayor Spoleto ordered to close the camp b action was delayed and the campers co tinued to work on the project, leaving the conclusion of their planned stay. 1954 the Italian Protestants had to aba don the camp, but they found another s where they were permitted to build a work, an old farm near Rome.

Campers went to work again, improv roads and built cottages on the hillsid In 1957 they began construction of fi small houses in which poor families m spend vacations. More cottages a needed, along with a chapel and oth buildings, and although the camp planned may not be completed for a other few years, Ecumene is now used Bible-study groups and as a camp for u derprivileged Italian children. Catholi and Protestants live and work togeth harmoniously, and the story of Ecume promises to have a completely happ ending.

The success of the ecumenical wo camps depends upon the teamwork many people, but if any one person d

ves the credit for
e beginning of this
owing movement,
is 41 - year - old
v. Joseph A.
owell, now associ-
executive secre-
y of the Congre-
tional Christian
rvice Committee
New York City.
Born in Wyoming,
nio, and a Prince-
n graduate, Joe
owell went to
ance in 1945 as a
ief worker for the
merican Friends
rvice Committee
d the Congrega-
onal Christian
rvice Committee.
hile assigned to Normandy he was
ked to drive a British truck to the Col-
ge Cevenol at Chambon-sur-Lignon to
delivered to the college as a gift from
FSC.

The college authorities asked Mr.
owell to represent them in Sweden and
lp ship four prefabricated wooden
ildings for the new college campus
nated by the service committee.

Mr. Howell supervised the transaction
d helped put them up with the aid of
rty or fifty volunteers working under
owell's direction. Their meals were
oked in holes in the ground. They ate
open-air tents and slept in pup tents.
he camp was not called an 'ecumenical'
ork camp," Mr. Howell says, "but it can
considered the root of the program."

THE WORLD COUNCIL OF CHURCHES
ys that the College Cevenol construc-
on job "was the first ecumenical work
mp in Europe."

WALL GOES UP AT WORK CAMP IN CHIENGRAI, THAILAND

In the ensuing years the ecumenical work camp program has penetrated virtually all of the free countries of the world. Requirements are simple: Applicants must be between 18 and 30 years of age (19 for camps outside the United States); must be willing and able to do hard work; must be able to work in harmony with young people of other nationalities; and must be able to speak the language, or one of the languages, of the camp.

Work campers get no money for their services. They must pay for their own transportation and contribute to the camp's expenses. An American enrolling for a European work camp would pay around $700; for a Near East camp, about $800; for a Far East camp, $1,100 or more. These figures include all travel and incidentals, with approximately 10 weeks abroad. In the United States the cost is around $60 or $70, plus transportation charges to and from the camp.

**One makes a start**

**Two make an organization**

**But three make chaos**

# *We Organized the Singles*

By CAROLYN WARREN

I'M A YOUNG ADULT SINGLE, one of the people about whom there has been a lot of talk recently. Experts are concerned about us. They say, we need an organization all our own in church because we don't qualify anymore for Luther League and not yet for the couples' club. They seem to feel we have a lot of free time we don't know how to use.

Well, if anyone thinks I've got time on my hands, I'd like to set him straight: Too much time is not one of my problems.

Three months ago, when I began writing this story, my telephone rang. It hasn't stopped ringing since. Don't think there are so many young adults in my congregation. One caller trying to help you decide on a discussion topic for the next meeting can keep your ear glued to the receiver for hours.

The idea for a young adult group came to Jeanne and me one evening. We thought it was a nice idea, but after our first get-together with the other prospective members of the group, we should have known better.

With the pastor's go-ahead, we had invited the young adults in the congregation. The meeting was at my house and I'd been in bed with a cold all day. I got up about five and cleaned the hous About eight-thirty two girls arrived. W talked until ten-thirty. Then Harry a rived. He's another young adult who liv in the neighborhood.

The pastor had told us not to wor about how many people we would get in our group. Have a good program, h said, and the people will come.

We took his advice and started talkin about the program, but by talking abo it we got to talking about how to pu licize the program and how many peop might be attracted, and then we talk until midnight about how to get a lot members in our group. At the end of th discussion, Harry suggested we use "L therans in Action" as a theme for o programs and then we adjourned. It to another half-hour before everyone left. went back to bed.

WE NEEDED another meeting to ele the officers. We couldn't have many o ficers because we didn't have enou members to fill a lot of posts but we d cided that we would see how many pe ple would turn up for the meeting befo making our organizational plans. Jean and myself were at that meeting. Har came an hour later.

And so we elected Harry to be our president, myself as vice president in charge of programs, service projects, and socials, and Jeanne as secretary in charge of refreshments. She can bake cookies.

It looked like things were going well. The next Saturday afternoon I spent with Jeanne working out a tentative schedule with topics and speakers. We got all the dates filled in. Sunday Harry called. I told him about the progress we had made. "Well," he said, "let's be democratic and see what the others want . . ."

We held a business meeting the next evening. Seven people came. I wrote the topics on a blackboard. I don't like to talk in front of people, but I got up and asked what the group thought—Silence.

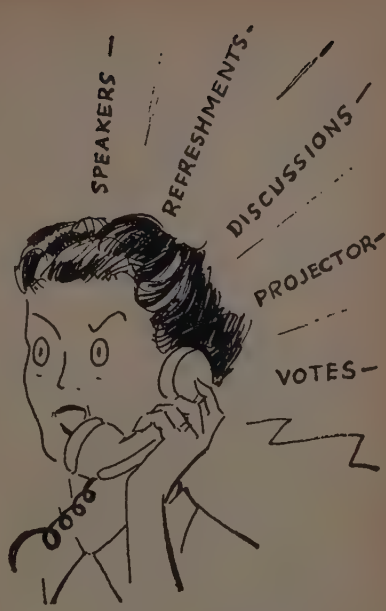
"Would you like to vote on some of these?"—Silence.

Then someone suggested we appoint a program committee to decide. Everyone nodded agreement and four people were pointed at.

The four of us had a meeting. We planned twelve meetings, a service project at the hospital, and some socials. Just as we were putting on our coats, Harry arrived. If we had left five minutes earlier, Harry wouldn't have been able to say, "Well, let's be democratic and not plan so far in advance. If we plan the meetings month-to-month, everybody can say what they think."

THE REAL FUN began with our first regular meeting. I told Nancy to tell Don who our speaker would be. Don was to have charge of publicity. Nancy forgot to tell Don.

That would have been all right because the speaker called me the next evening to say that he couldn't come. I got another speaker and called Don to let him know about the change. Don wasn't home but his mother said she would tell




him. His mother forgot, but Nancy suddenly remembered her earlier message for him and told him about speaker number one. So Don called the newspaper and gave them the wrong story.

When I heard about the mix-up I wrote to the first speaker to apologize about the wrong story that would appear in the paper. The apology was unnecessary because the paper didn't print the story.

When the evening came, Harry brought five of his friends and with six other people there, we had a real crowd and a good meeting—even though the cream and sugar for the instant coffee got left behind.

FOR THE NEXT MEETING I got up my courage and called our senator who lives near the church. I told him it would be a real opportunity for him to talk to a small group instead of the hundreds of people he usually addresses. I was nervous when I talked to him but I got even more nervous when he accepted.

The next week we called up everybody in the neighborhood to invite them to the meeting. We got 15 people together, and the senator said he thought it was a real friendly group. Afterwards we were all tired from the effort of keeping our mouths curled up in a frozen smile. You've got to smile a lot when you want to make up for a small number of smiling people.

We had another important speaker for the next meeting. At five of eight I was standing outside the church waiting for him. He didn't show up, which made me happy since nobody else did either. At eight-fifteen, nine newcomers came with a few of the regulars. They went inside and talked while I waited for the speaker.

He called at eight-thirty, saying he had car trouble and would be another forty-five minutes late. Now I wished he'd come, with all those people waiting. We served coffee and made conversation.

When people started to look as if they might leave soon, I announced the next meeting. "We'll have a discussion on a Roman Catholic for president."

"I'd never vote for Kennedy," someone said.

A hot discussion ended an hour later with a mock election. The speaker still hadn't come.

The guests finally had to go. It got later and the rest of us decided to leave too. That's when the speaker walked in. He got through his topic in 20 minutes.

So we used two program topics in one night. That left me in a scramble for the next meeting and I didn't get anything planned until too late to get notices out. It really wouldn't have been too late, but Jeanne went out of town and forgot to mail them, and Harry and I each thought the other would put the announcement in the bulletin.

It took only two nights, five-thirty eleven-thirty, to call everyone on t phone. It makes me think of a comme by one of the fellows when we outlin the duties of all our future committe He said, "Let's elect a dictator." Thi of the phone bills I could have saved.

The topic for that meeting was "Wh Good Is Prayer?" and few people can

Harry and I had a telephone convers tion about it later. It was one of thc confusing things we went through all t time.

He said, "If you announce a serio topic you can't expect many people come." I said, "But the trouble was, didn't have any publicity on that pr gram."

"That's just what I mean," Harry sai "John Maxwell came because he didn know what it was about."

For our most recent meeting, I call a civil defense block captain. He agre to talk to us in June.

Unfortunately, I was looking at t calendar for July when I gave him a da in June. By the time we got that straigh ened out he couldn't come. We subs tuted a film.

That would have been fine, but I fc got to bring the projector cord. By t time we located the lost cord, everyo was engrossed in discussing what w wrong with modern parents. We didn bother to show the film.

After that last meeting I thought w should let things go until next fall. B when I told Harry, he said, "This thir is bigger than both of us, we've got to g through with it."

Harry is right: This thing is bigg than both of us. It's getting bigger a the time.

Incidentally: Would you have a top for our next meeting?

pray that God will help me do my best"

# Sylvia Ruuska swam from peanuts to victory

by Joy S. Schaeffer

She got a homecoming like a movie queen as she stepped off the plane from Australia, and she was clearly overwhelmed. She came down the steps carrying her schoolbooks and hugging a toy koala bear—all smiles and a bit flustered by the waving teenagers and the banner saying, "Welcome Home, Sylvia," in oversized letters.

Sylvia Ruuska had been hailed before as America's youngest swimming champion but this time it was different. She had just represented the United States in the 1959 Australian swim meets and had come home with a new title: "World's most versatile swimmer." Experts predict that she'll win top honors in this summer's Pan American Games and at the 1960 Olympics in Rome.

Sylvia Ruuska is from Berkeley, Calif., 16 years old, and has a living room full of medals and trophies. She won her first swimming competition when she was seven. By the time she was 15, she had been picked as "outstanding aquatic performer of the year" and had broken 18 senior American records and eight world records.

At 14, the Lutheran girl of Finnish descent won a place on the 1956 Olympic team as the youngest ever to be admitted

to the nation's top group of swimmers. With grim determination, the "baby" of the U.S. team won a third place bronze medal.

There are several things that make Sylvia what she is. One of them is faith. "I don't believe in praying to win," she says, "but I always pray before a race that God will help me do my best."

When she was in confirmation class in her Suomi Lutheran Church in Berkeley, she carried her catechism along on swimming trips and studied between training periods and meets. She was confirmed with the rest of her class.

Willpower is another ingredient of her success. When she and her younger sister Pat, also an excellent swimmer, wanted to go to the Pan-American tryouts in Florida, the girls and their teammates sold 2,640 bags of peanuts to finance the trip.

SYLVIA HAD TO WORK HARD and sacrifice her social life to get where she is now. Her coach is her father, "Finn" Ruuska, a huge (6 ft. 5 in., 250-pound) electrician who is swimming coach at the YWCA. Her mother is membership clerk at the "Y," helps out in coaching and often can be seen swimming along with the team.

It's a closely knit family that practices togetherness outside and inside the pool. Most of their activities are centered around swimming. They practice in long, strenuous workouts. Sylvia gets her homework done after school at home or while resting alongside the pool.

In swimming, there are four strokes that make up the "individual medley"—butterfly, backstroke, breaststroke and freestyle. Sylvia's uniqueness is that she is excellent in all four while most swimmers have only one specialty. When it comes to the medley, she can swim rings around any swimmer in the world.

LAST APRIL Sylvia and three teammates went to the National Indoor Swimming Meet at West Palm Beach, Florida, determined to win the National Team Title. They had to win to get the money for next year's races.

The other teams competing had superior numerical power, but the four girls from Berkeley entered as many events as they could to pile up points. Their dogged determination paid off. Against overwhelming odds, they captured the national championships.

ONE OF THE DRAWBACKS of her sens tionally successful career has been t fact that most swimming meets are he during weekends which forces her to mi church. She never misses when she home.

She feels deeply about her commitme to the church. Recently she spoke at Luther League rally in San Francisco an found herself featured along with Bisho Hanns Lilje of Germany.

"You know," she said, "I haven minded all the hard work I had to do i swimming. But I have minded missin some of the activities of my church." An she's told many an interviewer that he success is due to the strength she derive from faith.

Her teammates and her fellow churc members call her the "sparkplug," re gardless of whether she's taking part i a church program or a training session Her school principal refers to her as "on of the finest all-round students I've eve had. Her unusual evenness of tempera ment in times of stress is remarkable."

AND HER swimming rivals are among her best friends. Teammates say that "she never acts superior, and she has given much more to the team than what she has received." Her schoolmates, first to be critical of a successful student prouc of fame acquired outside the school, pay tribute to her modesty and have elected her secretary of the class.

In the age of teenage movie and TV idols, of rock 'n' roll heroes and the Western craze, Sylvia is a refreshing exception to all kinds of rules—forthright, friendly and completely lacking in affectation. She's on the way up and she knows it. But because her confidence is grounded in faith, she takes her success in stride—and jumps into the pool for one more round of training.

# FIVE MAKE A FAMILY

## HOBBY SHOW

TEENAGERS can drive parents into a zy. Just when you think you under- nd this month's role, the teenager en- s a new role. It's like fads in fashions. Take our teenager, Karen. For a nth she's been acting the "parents n't understand me" role. Nothing Dan I do is right. Any questions we ask "just too, too prying." After a month this, we adjusted to it nicely. Then— om—all of a sudden Karen slipped into "be pals with your parents" role.

"What's happened?" Dan asked me, as aren kissed us both and joined the rest the family after a month's self-imposed sence.

I SHOOK MY HEAD, warning him not to eak the spell. It was nice to have Karen ith us again, instead of off in her room uttering about parents who didn't un- erstand.

We soon learned the reason for the ange. Karen has read a book from the urch library, about hobbies for families -a how-to-do-it-together book.

One night Karen started to lecture. 've been thinking about the sermon Pas- r Ittel gave last Sunday . . . about the mily being the core of life and how milies ought to do more things to- ether . . ." She lectured me and Dan nd Pete and Sue about the place of hob- es in bringing a family together. Prob- ly Chapter Six.

"So now we gotta have hobbies," Pete iffed. "I have a million hobbies al- ady."

"I have a trillion!" Sue enlarged.

"Baseball!" Karen sneered at Pete. "You call that a hobby?"

"And you," she prodded Sue, "you're so scatterbrained, you can't concentrate on a hobby longer than a week."

"WHAT ABOUT US?" Dan asked. We were feeling guilty. I have hobbies, but I couldn't think of one of them when Karen turned suddenly to me and asked, "And you, Mother . . . what's your hobby?"

"I'm like Sue. I vacillate. Tonight my hobby's reading this book I borrowed from Pastor Ittel. And I won't be needled into starting something like ceramics or fly tieing or leather tooling."

"You're all so lazy and unimaginative," Karen said with teenage candor. She gave us up as hopeless and retreated to the dining-room with her hobby book. Pete followed to tease her. Sue drifted after them.

Karen must have put pressure on Pete and Sue. Older sisters sometimes engage in subtle blackmail. A half hour later the three children marched in.

"EVERYBODY has to find a *new* hobby," Karen commanded. "We've decided that we'll keep our new hobbies secret and then have a hobby show, just our family."

Dan groaned. "O.K., Miss Organizer. I'll save matchbook covers. That's easy."

"Shush . . ." Susie held up her hand. "We're not supposed to tell."

"Let's find hobbies that are imaginative, creative, exotic," Karen suggested. I could hear Chapter Eight. But she sparked us into secret action.

I'D ALWAYS toyed with the idea of collecting broken bits of colored glass for display in a tall glass bottle. This was my chance. Everywhere I went people saw me scanning the gutters and any vacant littered lot, collecting broken glass.

By the end of the week I had the decanter filled with bits of amber and brown, watery and dark greens, red, blues, clear glass, and even a precious piece of amethyst. I hid my collection in the linen closet. When everyone was at work or at school, I'd take the decanter out and put it on a window sill in the sunlight, where it glowed like cathedral stained glass.

Since this was all Karen's idea and since she felt we should have an audience for the unveiling, we let her plan the hobby show.

ON A SATURDAY EVENING, she asked Bill and Doris Detrand, Charlie and Claire Mawson, the Wagners from up the street and Pastor and Mrs. Ittel.

Well . . . we were all surprised, amazed, fascinated, by the Melton Hobby Show.

There was Dan's collection of stamps . . . not just any stamps. "I went through the office mail for two weeks snipping off stamps that commemorated something." The commemoratives were an *education*. Dan had mounted them on black cardboard to display the colors.

"Gee, Pop," Pete was examining them closely, "can I have them for my collection? Can I? Huh?".

Pete, in spite of Karen's sneers at baseball, had come up with a hobby that concerned baseball. He had a neat scrapbook of magazine and newspaper pictures and articles about batters and pitchers. He squirmed a bit in the limelight of praise and confessed, "Aw . . . I was going to do it anyway, for a Scout project."

Karen's hobby was charming. "I've always wanted to collect glass mir tures," she said. "Last Saturday, whe went to the city with the Anderso Alice Anderson and I toured the sho I had saved some allowance, and I star my collection."

SHE HAD MONEY enough for only f glass miniatures, but her choice was quisite—tiny dog, thumbnail vase flowers, bird, butterfly, jade glass Chin figurine. She had lined a plastic box w dark material as a display case.

And then my beautiful glass! I h draped Karen's blue velvet skirt over chair, set the decanter before it, placed lamp in a strategic spot. When it was turn, I flicked the switch and basked admiration. The beauty of such a humb thing as broken glass!

"Where's your hobby, Sue?" I asked.

"I saved it till last on the program she said proudly.

SHE HAD LEARNED to bake cookies. S led us to the dining-room where Kar was setting out coffee and cold drin and tiny sandwiches. "You and Kar *never* let me bake all by myself. I' wanted to for so long. I took lesso from Mrs. Mawson, in her kitchen. The are my cookies!" She removed the napk from a tray with a grand flourish.

"Karen, I'm sorry you didn't ask us a to try a new hobby or collection," Dor Detrand said. "This gives me ideas."

"I can see all the broken glass disa pearing from the streets," Dan joked.

Pastor Ittel was impressed and amuse by the hobby show. "Now, Karen, th is too good an idea to keep to yoursel You're on the program committee for th Luther League. Why don't you revie the hobby book at a meeting and te what your family did? Maybe the Me tons will start a new trend in the co gregation."

# WORSHIP NOTEBOOK

## ST. JOHN THE BAPTIST — REVISITED

WEDNESDAY, JUNE 24, 1959, is the fes-al of the Nativity of St. John the Bap-t. One wonders if such holidays (re-ember that that word was once spelled oly days") mean anything anymore. there a serious looking back to the casion which prompted the day? Does yone really think that people leave the mfort of their homes on a hot summer eekday to come to church to keep the rthday of John the Baptist?

Yet that's what the church suggests. he flock should be encouraged, strength-ied, guided, and inspired. The church set up to re-create for man (so that it is ot simply a sort of historical pageant) e life of Christ on the earth. Events hich once took place in history are now meless in their continuous presentation the liturgy and the annual cycle of the urch year.

THERE IS a definite plan to all this. The fe of Christ becomes a dramatic unfold-g before those who acknowledge him as ord and Saviour. So we have Christmas nd Epiphany, Good Friday and Easter, scension and Pentecost, that men may ehold and be strengthened.

Interlaced into this cycle are certain ther days which give added encourage-ent to those who keep them. The saints —ordinary men and women, really—also ave their days. And in spite of modern an's lack of concern, the church per-sts in suggesting that these days ought be kept.

How else shall we ever know about ose who walked with Christ unless in e churches we keep their days? Isn't possible that the doors of a church could be unlocked early in the morning of a saint's day so that the pastor might offer prayer and praise and his people on their way to work might join him?

Some downtown churches have services at noon on saints' days and holy days, and office workers thus can keep the day. School children can be encouraged to stop on the way home from school and spend their time in prayer rather than at the corner drug store.

WHAT SHALL we find if we do come? Well, how much do you know about John the Baptist? Even if you're one of those persons who never miss the Sunday services, the only times you have heard him mentioned are during Advent and one or two other occasions in the church year.

Did you notice that June 24 is not "The Festival of St. John the Baptist," but rather that it is the festival of his Nativity? Only one other birthday is kept in the church's calendar, and that is Christ's. All of the other saints' days are in reality commemorations of their deaths. When these days were established by the ancient church, the date of their death—in most cases—was the day on which they were remembered.

THE BIRTH of John is intimately related to that of Jesus. The two were cousins, and John but six months older than Jesus (Luke 1:36). So the church keeps St. John's birthday just six months before Christmas—the birthday of Christ. This same attempt to fit things into neat chronological sequence is evident when one notes that the Annunciation (the angel's promise to the Virgin Mary that she was to bear Christ) comes on March 25,

nine months before the Child is born.

On the other hand, it is a little awkward to find that St. John the Baptist's birth is celebrated on June 24, but eight days later on July 2 we observe the visit of Mary to Elizabeth who is still carrying the infant John.

The important thing is that the example of the saints be set before us, and the figure of John the Baptist is appropriate to stir us from our midsummer lethargy. The cry of repentance may seem appropriate to the sombre hues of Advent or Lent, but when the weather is hot and one is inclined to take things easy, we do well to recall John the Baptist.

PARTICULARLY appropriate to the commemoration is the song which Zacharias, the father of John, sang at his child's birth. Called the *Benedictus* (from the first word of the Latin translation), it is customarily sung at Matins in place of the *Te Deum*.

The canticle, which is of great devotional beauty, begins in the traditional pattern of Jewish praise. Notice that it is God who is blessed by Zacharias for what God has done. The Jew did not bless things. He blessed God. Notice too that the last verse of the canticle indicates a threefold blessing which will come from "the Highest" (that is, Christ): truth, life and peace.

*"Blessed be the Lord God of Israel: for he hath visited and redeemed his people;*

*And hath raised up an horn of salvation for us: in the house of his servant David;*

*As he spake by the mouth of his holy prophets: which have been since the world began:*

*That we should be saved from our enemies: and from the hand of all that hate us;*

*To perform the mercy promised to o fathers: and to remember his ho covenant;*

*The oath which he sware: to our fath Abraham,*

*That he would grant unto us, that w being delivered out of the hand of o enemies: might serve him witho fear,*

*In holiness and righteousness befo him, all the days of our life.*

*And thou, child, shalt be called t prophet of the Highest: for thou sh go before the face of the Lord to pr pare his ways;*

*To give knowledge of salvation unto h people by the remission of their sin through the tender mercy of our Go*

*Whereby the Dayspring from on hig hath visited us: to give light to the that sit in darkness and in the shado of death, to guide our feet into th way of peace.*

*Glory be to the Father: and to the So and to the Holy Ghost;*

*As it was in the beginning, is now an ever shall be world without en Amen."*

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Mother

QUESTION: My father died when m brother and I were children. It was back in the depression days. Mother took hold and kept our home together the best she could. She did well, but it made her bit

r—and hard on us children. We were ardly ever free to think for ourselves.

Then, fifteen years ago I married a fine oung man. We lived in his home terri- ory for three years. Then we moved to y home community and acquired a ouse across the street from Mother. She en started anew to tell us what to do— ow to care for home, finances, and baby. he expected to go with us everywhere e went.

Of course, it must be hard to be alone. ut Mother doesn't try to make new iends or to have outside interests. She ys she just wants to be with her chil- ren and grandchildren.

For six years we have lived here, about irty miles from Mother. This has made ings much better for us. Now she has old her home and plans to build on a lot ear us.

Here is my problem. Norman is a good an and loves to take his family out. Ve've had a lot of nice trips. I don't ant to lose these good times. But Nor- an says he won't take Mother every- here we go when she moves here. He oesn't want her watching every move e make. Nor does he want her interfer- nce in our management of the children.

How can I make my Mother realize hat we are a family of our very own— ounger—and like to do things generally hat she isn't even up to?

REPLY: It is unfortunate when a parent fails to realize what his or her relationship to children and their families ought to be, or is unable to see self as others do. Whether this problem can be solved without a degree of unpleasantness is uncertain. Here are a few suggestions:

1) Try to prepare your mother for life as you want it when she settles in your neighborhood, by talking or writing about your activities, indicating that they are younger people's groups and activities. Mention the various things that older people are doing. Emphasize the older groups in your congregation.

2) Arrange in advance for a number of ladies of about your mother's age to call on her when she moves into her house—one by one if possible—and invite her into various groups and projects, and then follow up the visits until she forms some new attachments. Praise her for her new ventures.

3) Leave lying somewhere where she will see it a copy of Evelyn Duval's *In Laws*. Let her use it as she will, and make no comment.

4) If this indirect strategy fails to yield results, you will have no choice but to have a calm, pleasant talk with your mother. Assure her of your devotion and concern for her welfare, but explain that your own marriage and family need a certain amount of time and activity apart from others for the best development. Tell her, further, that most of your friends are of your own age, and your activities those suited to that age.

Point out, if necessary, that her greatest satisfactions will be found in the company of her age group, and in projects which she can choose for herself from among the many available. But let her know also that she will be welcome in your home from time to time, and that you will be ready to render help when needed. Remind her that she could visit your brother and family occasionally.

In all such dilemmas it is very important to control emotion, be considerate, and avoid any word or act that could yield regrets. Once there is any unpleasantness it will be difficult to overcome.

# THE LETTER TO THE HEBREWS

**Read Hebrews 9:8-14**

WHILE THE elaborate ritual of the Day of Atonement was meant to effect Israel's restoration to God and remove the pollution of sins, our author says that it was not enough. Even the Holy Spirit (speaking through the prophets of ages past) had indicated the ineffectiveness of the whole system of sacrifice in the tabernacle (and later the temple).

Part of its ineffectiveness lay in the fact that only one person—the high priest—could come before God. The people were barred from his presence. Furthermore, while the sacrifices removed sin's pollution, paving the way to Israel's restoration, it was a plain fact that they did not purge the sins from the conscience.

Also the sacrifices produced no lasting effects. When the next year came, they had to be performed again. Thus they really dealt with only the externals of religion and failed to get at the heart.

THE READER OF *Hebrews*, when he comes to verse 11 of chapter 9, must be prepared to think in terms of similiarities and contrasts at the same time. What Jesus does as high priest is similar to that which the high priests of Israel did, but there are tremendous differences. The whole work of Jesus is beyond comparison with that done by the Aaronic priesthood.

The differences (which here really lie under the surface of the author's writing) are of such significance that they bear enumeration for clarity's sake. They are the differences between Jesus Christ the Son of God on the one hand and purely human mediators on the other; between heaven on the one hand and earth on th other; between that which is perfect a that which is imperfect; between th which is real and that which is but shadow; and finally, between action whic is truly effective and of lasting quality c the one hand and action which is ult mately ineffective and of temporary valu on the other.

BEGINNING with verse 11 the autho portrays Jesus at work as a superior hig priest. The great days of "good things for which many in Israel had looke hopefully had dawned with the comin of Jesus Christ. In him and through hi the divine-human relationship is restored As man's high priest Jesus has entere not into an earthly tabernacle, but int the real tabernacle of heaven—that i into the presence of God himself.

Our writer calls this act of Jesus a entering into "the holy place." We woul have expected him to say that Jesus wen into the heavenly holy of holies, for there at least in the earthly tabernacle, is wher the atoning blood was sprinkled on th mercy seat of the ark of the covenant.

Just why our writer speaks only of th holy place is thus something of a mystery It may well be that in discussing Jesus work he thinks of it as taking place in th whole "enclosure" of the heavenly sanc tuary after which the earthly tabernacle had been patterned—holy of holies and holy place alike.

At any rate here Jesus came to per form an unrepeatable act. No yearly repetition is necessary, for the sacrifice which Jesus made was thorough and last ingly effective. He took with him, says our writer, not the blood of goats and

ves (young bullocks), but his own od (and blood, we must remember, s for the Jew the symbol of life). Jesus e himself in an act of deliverance to ng men together with God.

To understand the significance of what us has done as high priest, it is neces- y for us to understand what bloody rifice was thought by the Hebrews to complish.

Its primary function was to remove m men the uncleanness which polluting s brought upon them. Only so could n be considered pure enough to have cess to God, to live in his presence and a right relationship with him.

Sin contaminated man and made him clean. Just how sacrifice and the rinkling of the polluted persons with e blood (the cleansing agent) could move the contamination was never ex- ained. Although the thought of being rinkled with blood may be repulsive to moderns, there was nothing repulsive out it to the ancient. In ancient thought oth Hebrew and pagan) the sacrifice a life and the sprinkling of blood had mehow the power to remove pollution d to restore the broken relationship hich divided a people from their god.

Thus on the Day of Atonement the ation was purified from defilement and gain made one with God by the sprink- ngs and sacrifices. This is made empha- c by our author's reference to the use ashes from a red heifer. This rite (per- aps quite senseless to us) was required ee *Numbers* 19:1ff.) for cleansing a erson from the pollution which was ought to result from touching a dead ody. The cleansing was absolutely neces- ry if those who had touched the body ere to be restored to the worshiping mmunity.

The difficulty with all these ceremonies, according to our author, was that they only served to make men's bodies ritually clean. They did nothing to remove the actual guilt of sin.

It is at this point that the contrast between the work of Jesus Christ and the work of the earthly high priests becomes most marked. Free of all *moral* blemish (and this was more important than the unblemished outward appearances of animals), Jesus voluntarily and under the power of the Spirit of God offered himself in obedience to God's will to remove from man the great burden of guilt which sin had imposed.

In his life and in his death Jesus was the supreme expression of God's love and of his forgiveness of sins. This indeed is more critical for the conscience than any ritual cleansing of the body could ever be. Once guilt is removed in the supreme act of forgiveness, man is free to be impowered to leave the deeds of death and to serve God.

The chasm which sins have created between men and God has been bridged by Jesus. He is the way to the true worship of God and to a living fellowship and right relationship with him.

What our author is discussing here is the atonement which Jesus affects, acting both as the high priest and the sacrificial victim. The writer does not present his readers, as we might wish he did, with a mechanical explanation of how Jesus' self-sacrifice works.

It is after all no piece of machinery that can be analyzed step by step so that one can see fully why the end result is what it is. The early Christians only knew that in their union with Jesus Christ they experienced both forgiveness and reconciliation with God. In Jesus God had acted to deliver and redeem them.

—ROBERT A. BARTELS

## SYNOD CONVENTIONS

### CANADA

WATERLOO, ONTARIO, JUNE 1-4

### Waterloo College president resigns

By NORMAN A. BERNER

DELEGATES TO the Canada Synod convention were not quite sure where Waterloo Lutheran University is headed, but voted to increase their appropriation for the college and the seminary from $55,000 in 1959 to $100,000 in 1960.

Dr. J. G. Hagey who has headed the college for six years resigned to accept the presidency of the newly organized University of Waterloo, with which the college will be federated. Dr. C. R. Cronmiller, a member of the board of governors, said of Dr. Hagey: "He has done us a good service, even though at times he has led us whither we would not go."

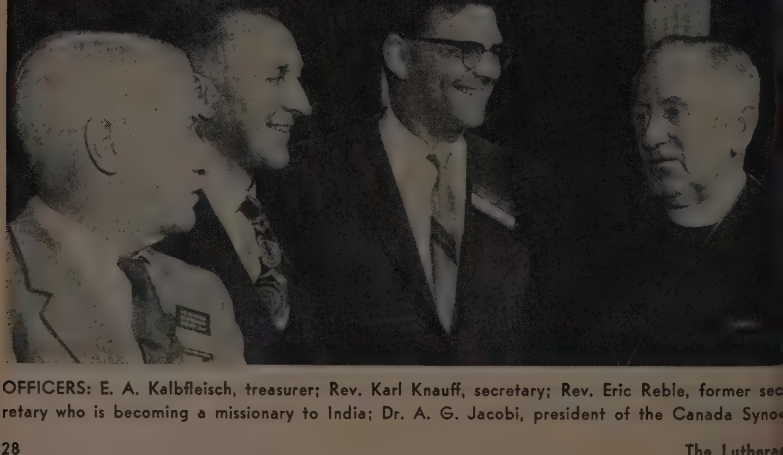
THE CANADA SYNOD will celebrate its centennial in 1961. To mark the occasion, a campaign for $250,000 for a new seminary building will be undertaken. The building is to house the administration offices, lec rooms, a chapel, and library. In urging venture, President J. Ray Houser said, " seminary can no longer be kept in a co on the campus."

Approved also was a Reformation offe in 1960 for establishment of a Luthe home. No site has yet been obtained, b location in the Kitchener area will proba be chosen.

The 1959 Reformation offering is to used for Home Missions. It is expected t $20,000 will be raised for the benefit of th missions in Toronto whose church sites costing over $100,000.

Judge James F. Henninger, United L theran Church representative, traced L theran merger developments to date, a pointed out how co-operation is already creasing among the four bodies involved. said he hopes that "my grandchildren may able to go into any Lutheran church in t United States or Canada and be able to s 'this is my church.'"

A RECOMMENDATION that the calling of full-time director for parish education, you work, and camping be deferred until aft the merger met with considerable oppositio "Our youth work is much too important



OFFICERS: E. A. Kalbfleisch, treasurer; Rev. Karl Knauff, secretary; Rev. Eric Reble, former sec retary who is becoming a missionary to India; Dr. A. G. Jacobi, president of the Canada Syno

put off three or four years," declared the v. Alfred Kramer, Kingston. His motion call such a worker as soon as possible s referred to the executive committee to al with "as it deemed wise."

The 1960 budget of the synod was set at 67,275.50. Per capita per communing mber will be $18.50. Division of the dget will be 60 per cent to the ULCA and per cent to the synod.

A committee will be appointed to "inves- ate the failure" of the synod to meet its itheran World Action quota and promote e cause in co-operation with the LWA di- ctor. For two years the synod has fallen ort of its quota.

During 1958 confirmed membership of the nod showed a gain of 1,735 to a total of ,121. Although this gain is above the LCA average, the synod was not satisfied, d voted a synod-wide evangelism mission 1960.

Six men were ordained to the ministry: alvin Diegel, Calvin Gilck, Adolph Kappes, lenn O'Connor, Eberhard Schwantes, and oyd Wiseman.

The Rev. Eric Reble, secretary of synod, ceived a gift on the occasion of his ac- ptance of a call to serve in India. The Rev. arl Knauff, Kitchener, a former secretary the synod, was elected to succeed him.

## ARIBBEAN

ATO REY, PUERTO RICO, MAY 24-26

### ynod faces reduced ULC subsidy

By FRANCISCO MOLINA

SUBSIDIES NOW received for maintenance the Queen Louise Home in St. Croix, Vir- n Island, and for the synodical publication, *Testigo,* are to be discontinued soon, it as reported to the convention. The synod so is asked to meet a 32 per cent increase United Lutheran Church apportionment the coming year (from $19,899 in 1959 to 26,176 in 1960).

In considering these developments the legates, for once, seemed to forget the old pet complaint over the discontinuation of financial assistance for theological students.

Said President Eduardo Roig of the over- all picture:

"The task will not be easy—but there is a way where there is a will."

When Chairman Herminio Díaz of the evangelism committee, after grateful ac- knowledgment of the ULC Board of Social Missions' past and recent help, announced that in the future the synod "will be more on its own"—meaning no further outside subsidy for evangelism—a delegate asked:

"What help will the Board of Social Mis- sions give us in our next evangelism mis- sion?"

Answered President Roig: "They will give us advice."

With a sober face, St. Croix Pastor Harry Nuudi asked:

"Will there be no charge for the advice?"

REPORTS showed gains in membership and stewardship. Benevolence giving went up 50 per cent over the 1957 totals. The $36,945 budget adopted for 1960 is 20 per cent higher than the current one.

The convention instructed the executive committee to study the possibility of the synod's joining the Evangelical Council of Puerto Rico.

President Eduardo Roig and Treasurer Gilberto Graciani were re-elected. Pastor Francisco Molina was elected secretary.

Other action included: 1) congratulations to President Eduardo Roig regarding an hon- orary degree awarded him by Thiel College, and to Mrs. Ofelia Falcó, first Caribbean woman to be elected to the executive board of the United Lutheran Church Women; 2) a grant of $100 to the Luther League to help pay delegates' expenses to the coming LLA convention.

A PROPOSED amendment to the synodical constitution authorizing one delegate per congregation at synod conventions instead of one per parish, failed to obtain the neces- sary two-thirds vote.

Dr. Karl W. Kinard, president of the South Carolina Synod, was ULCA representative.

**SYNODS: CARIBBEAN**

Ordination of Luis Zayas on May 25 was held at Redeemer Church, Puerto Nuevo. The new pastor evens up the score for field workers at one man gained, one man lost, since the Rev. José D. Rodríguez, of Cataño, has accepted a call from the Board of Foreign Missions to teach at the Lutheran Seminary in Buenos Aires, Argentina.

Information was received of a $4,000 Board of American Missions appropriation for the synod camp. Upon receipt of this amount the camp fund will reach a total of $15,000 and the long-awaited first unit will be considerably nearer.

Other information received concerned "La Reforma" bookstore, a branch of the United Lutheran Publication House at Río Piedras, P. R. At the recent interdenominational strategy conference for Caribbean Protestantism held at San Germán, P. R., action was taken to ask the ULPH to consider a merger of La Reforma and other Protestant bookstores in Puerto Rico. In case the ULPH says no, La Reforma will be accepted in all probabilty as *the* Protestant bookstore—which, for all practical purposes, it already is.

Making its debut at the ordination service the recently organized choir of Redeemer Church had an acute case of stage fright when the director did not get there on time for the first anthem. Organist Frieda Hoh came in as pinch-hitter.

## MARYLAND

WASHINGTON, D. C., JUNE 1-4

### Fry outlines merger plans

By WILSON P. ARD

"IT IS QUITE probable," said Dr. Franklin Clark Fry, that by the first of next year "all basic documents of the new church will be ready for presentation to the four church conventions" in 1960. Dr. Fry predicted that a merger of the United Lutheran Church with three other Lutheran church bodies might come in 1962, with the new church ready to begin full operation one year lat

"Do you think we are giving up m than we will gain?" Dr. Fry was questio by a layman concerned about the propo ban on membership in secret orders of clergy ordained by the new church. voted for it," Dr. Fry replied.

PROBLEMS of foreign missions were forth by President Fry. "It hurts my c science to realize that the ULC spends m on home missions than on foreign mission he said. "The enemy of Christianity has complished in one country (China) in t years what Christianity was unable to a complish in 150 years."

Speaking of evangelism the president the church pointed out that last year the was only a 1.18 per cent increase in UL membership. "The Lutheran church is n evangelizing the world—not even keepi up with the stork."

DR. J. FRANK FIFE was unanimously elected to a third five-year term as preside of the synod. Dr. Elwood S. Falkenstei secretary, and Dr. F. R. Seibel, statistician were re-elected.

Recommendation of the executive boa that Gettysburg College be permitted to a proach congregations for $250,000 over three-year period drew heated debate a was defeated. However a motion was passe referring this matter to the executive boa for study and reconsideration at the 19 convention.

Pastor Raymond M. Miller pointed o that the synod has ten parishes with tw churches each, ten with three churches eac and five with four congregations each. Fift per cent of the synod's strength is in mu tiple-congregation parishes. Average pe capita giving for all purposes in the synod $90 while in the rural churches it is $45. synod committee urges the study of the pos sibilities of division or increased pastora assistance in multiple parishes.

DEDICATION of the synod camp and con ference center now in the process of con struction is set for June 21. Completed a one unit lodge with dining-room having

ting capacity of 90, several winterized ins, twelve hogan shelters.

One new congregation was received into synod—Our Shepherd Church, Severna k, Md. Three mission fields are under velopment—Sparrows Point, Beltsville and kington Park. Sixteen missions are re- ving salary aid from the Board of Ameri- n Missions. Four congregations are in tem- rary quarters, six in house-chapels, and in permanent first units.

Ordained to the ministry were Jack Francis ne and Allan Glasgow Compton.

LAY DELEGATES recommended to synod hat church councils review the salary of stors to determine whether or not they paid at least living wages . . ."

The Committee on Foreign Missions pre- nted a panel discussion with news report- , nationals, and missionaries as members. rticipating in the round-table discussion re Dr. Caspar Nannes, Washington *Eve- ng Star;* William Theis, UP International ws service; Charles DeVries, Washington ws bureau of National Lutheran Council; rs. Dwight Wahaus, president ULCW of nod; Pastor Luther L. Hare, chairman of e committee; Norman Carter, medical stu- nt at Howard University, and Mrs. Carter, th from British Guiana; Anna Wang, ong Kong, student at Biblical Seminary; e Rev. William P. Peery, teacher in Lu- ergiri Seminary, Rajahmundry; Sanfrid ohoniemi, budget and accounting officer r the International Co-operation Admin- ration, Nepal, for three years; and Dr. arl S. Erb, executive secretary of the ULC oard of Foreign Missions. Dr. Robert E. an Deusen, Washington secretary of the LC Division of Public Relations, served moderator.

PER CAPITA benevolence apportionment as set at $14.50 and Lutheran World Ac- on at $1.57.

Staff members of the embassies of Ger- any, Sweden, Norway, Denmark and Fin- nd extended the greetings of their govern- ents and their Lutheran constituencies. epresenting Lutheran lands in this "across the seas" gesture of fellowship were First Secretary Richard Balken, Germany; Cultural Counselor Fredrick Wulfsberg, Norway; Cultural Attaches Carlo Christensen, Denmark; Miss Eeva-Kristiina Forsman, Finland; and Bjorn Ahlander, Sweden.

## CENTRAL PENNSYLVANIA

### Officers are not to be overworked

GETTYSBURG CHAPEL, JUNE 1-4

By VIGGO SWENSEN

"WE HAVE a new world, whether we want it or not, and we'd better have a new church," President Dwight F. Putman reminded 500 convention delegates. "The new church," he said, "needs new men who recognize the uniqueness of the gospel . . . the unique mission of the church to evangelize men in all parts of the world. The sharp edges of denominationalism are being eroded."

Delegates approved a minimum basic salary for pastors of $4,500 plus car and utility allowance; approved for ordination 14 candidates including a former Episcopal clergyman. Of 34 men ordained 50 years ago or longer, 13 were in attendance, including the oldest, the Rev. William F. Steck, Williamsport, just turned 93, who has been in the ministry 70 years.

Announcement was made of the opening in September of a United Lutheran Publication House branch store on North Second St., near Market Square, Harrisburg.

FIVE SEMINARS were held on subjects ranging from the use of the new *Service Book and Hymnal* to Christian vocations. Panel discussion on foreign missions brought out the implications of the new policy statement of the Board of Foreign Missions.

The convention approved the "Theological Bases for Evaluating the Ministry" and list of directives for seminarians proposed by the committee on ecclesiastical order. Students were instructed to wear the clerical collar only at services and for hospital visitations; to refrain from wearing the stole, and to

PEOPLE ON PROGRAM: in center, Secretary Ralph Robinson, President Dwight Putman

assist at communion services only under the direction of the ordained officiant.

The Rev. J. Victor Benson of the ULCA Board of Higher Education explained the psychological testing program for ministerial students. Dr. Martin Tozer, the synod's superintendent of home missions, described work on congregational mergers, parish development and union churches.

Dr. G. Elson Ruff was given a large share of the convention time in his capacity as ULCA representative, main speaker at the fellowship dinner and at the Lutheran Laymen's breakfast, as moderator of the foreign missions panel as well as speaker in connection with the report of the committee on church publications.

As ULCA representative, Dr. Ruff offered the synod a word of commendation. "Your record of loyalty to the work of the whole church is phenomenal; your giving to benevolence is unsurpassed in the history of our church!"

HONG KONG representative of Lutheran World Federation, the Rev. Ludwig Stumpf, spoke of staggering human needs in Hong Kong, with 6.5 million people in great misery. Pastor Stumpf indicated that with a staff of 130 full-time employees (mos Chinese) LWF is caring for about 45,0 individuals per month.

Dr. Stewart W. Herman, executive sec tary of the National Lutheran Council D partment of Lutheran Co-operation in La America, appealed for "more men inte ested in picking up the broken and shatter pieces of the church in Latin America fro the churches in Europe." He predicted t formation of a National Lutheran Coun for the Latin American countries, and sa it would "mean a united front in Lat America of a group of approximately 90 000 baptized members."

Dr. Bela Lesko, rector of the theologic seminary in Buenos Aires, declared that "t task of the seminary and the church is merge the nationals of many countries into unified church."

REPORT of a special committee on admi istrative structure endeavored to lighten th load of the president and the secretary synod. Sharp debate at the outset found th clergy generally resisting the change and th laity favoring. Three attempts by pastors refer the question back to the committee fo further study were defeated. Then the recom

lations were passed. The synod now has e provision for calling a second assistant he president and employing a business ager, adopted a proposed salary scale staff officers (about $1,000 higher than ent) and defined office procedures for taff employees.

conflict of loyalties toward Susquehanna versity and Gettysburg College, each of h is in need of money for building pro- ns, was resolved by a motion accepting goal of $700,000 for Gettysburg College e raised through the budget of synod as as the Susquehanna Centennial goal is in full. The latter's appeal to the con- ations for $500,000 fell short through et pledges of $191,000.

isposition of the property of Tressler heran home for children and continuance hild care services in view of changing hases and the possibility of the state hasing the property added up to con- rable debate. This proposal was adopted: e Executive Board be empowered to act synod in continuing the services to chil- , making such decisions, including the osition of property, as may be necessary desirable."

## TSBURGH

EL COLLEGE, JUNE 1-4

### ssion fund will be transferred

By LUTHER E. FACKLER

N LINE WITH United Lutheran Church cy concerning funds raised for synodical rds of American missions, the convention little debate agreed to transfer funds excess of foreseeable needs to the re- cted loan fund of the ULC Board of erican Missions. Assurance has been n that funds transferred will be used on field of the synod except as the synodical rd gives permission for use elsewhere. vas recognized that there is a very close tionship and co-operation between both rds.

One new congregation was received into the synod, Resurrection Church, West Deer Township.

A recommendation opposing commercialism in the church was adopted. All congregations were encouraged to use only scriptural methods of securing support of their work. No officer of the synod or of the synodical staff may accept an honorarium for supply preaching or other service in a congregation except when such work is performed during a vacation period.

PROPOSED 1960 budget of $1,386,418 was accepted almost without debate, together with $142,800 for Lutheran World Action and $150,000 for the Seminary Appeal. This makes for a total per communing member of $20.25 for the year. Last year these goals were not fully met. Over a ten-year period there is a 99.7 per cent increase in benevolent giving and 86.5 per cent in current expense. Total giving per member last year was $85.73.

There was an average increase in pastors' salaries of $339. Average salary in the synod is $5,212. Of this amount $835 consists of allowances or benefits. Some thirty pastors receive less than $4,000.

The report of an evaluation committee was presented. This was a twenty-member committee, one-half from the synod and the others from members of the National Lutheran Council. Its purpose was to review all boards, committees, institutions, and agencies related to the synod with a view to increased efficiency and co-operation; review of the position of the officers, full-time and those serving parishes, and others in the employ of the synod; and restudy the constitution concerning these matters.

A COMMITTEE is to be appointed to study the facilities used by the synodical offices, including consideration of the kind of facilities needed for administration, location, cost, implications of uniting this synod with West Virginia in the proposed merger.

Special note was made of the 50th anniversary of men's work in the synod. At the 1909 convention a group of 28 men were

President Lawrence Himmelman, Dr. John Rilling

disturbed by the indebtedness of the synod and organized to aid in liquidating it. Later this became the nucleus for the Brotherhood and its successor, United Lutheran Church Men.

Ten seminarians were ordained. The committee on full-time Christian service reported that 61 students were granted aid in excess of $20,000 during the year. Some 135 young men and women have been in contact with this committee, anticipating full-time Christian service at home and abroad. Dr. W. H. Lazareth of Philadelphia Seminary preached at the Matins services.

THE SYNOD during the next three years will appeal to the churches for $450,000 to be shared by Philadelphia, Gettysburg, Hamma, and Chicago seminaries. Reformation Sunday will emphasize the seminary appeal.

Dr. John W. Rilling, Minneapolis, served as United Lutheran Church representative. Re-elected for another term of office were Dr. Paul Daugherty, superintendent of the Board of American Missions, and Dr. Edward K. Rogers, secretary of stewardship and evangelism.

## WEST VIRGINIA

JACKSON'S MILL, MAY 18-20

### Student center raises issue

By HAROLD L. HANN

THORNIEST problem faced at the con tion was how to invest $45,000 raised f Lutheran student center. At present center is at St. Paul's Church in Mor town on its present University Avenue adjoining the first campus of West Virg University. Crowded parking conditions h led the congregation to the decision to m to a new site between the second and t campuses of the university.

Synod decided to grant St. Paul's Chu the use of the Lutheran student center f with the understanding that it be used f total campus ministry including the ren tion of the buildings on the present The former parsonage, under this agreem is to become the Lutheran student center the present church is to be the Luthe chapel on the first campus.

A synodical advisory committee is work with the Morgantown congregation this project. National Lutheran Council S retary Otto Bremer complimented the sy on raising a larger per capita sum, re senting a larger per capita investment, student facilities than any synod within National Lutheran Council.

THE CONGREGATION of the Church of Good Shepherd at New Martinsville was ceived into synod. ULCA representative Dr. Donald L. Houser of the ULC Board American Missions. Miss Elsie Otto, v since the Jackson's Mill meeting has fl for her eleventh term of service as a m sionary to Africa, spoke to the synod on challenges in Liberia.

Addressing a record-breaking stewards banquet, the Pittsburgh Synod secretary evangelism and stewardship, Dr. Edward Rogers, defined stewardship as "Christ living with a sense of responsibility and countability to God because we are grate

President-elect Donald Anderson

im for the way he has created and re-ned us." Synodical stewardship chairman iel H. Bennett expressed gratitude for services of retiring synodical president rge C. Weirick.

hosen as president of synod was the Rev. ald D. Anderson, Keyser; as secretary, Rev. William A. Renn, Wheeling; and lected for the twelfth consecutive term reasurer was H. L. Shelhamer, Morgan-n realtor.

astor Anderson, 33, was born in Mor-town, W. Va. He graduated from West ginia University and Gettysburg Semi-y and has been serving Trinity Church, ser, since his ordination in 1952.

HE SYNODICAL ULCW meeting concur-ly chose Mrs. Kermit Glotfelty, Acci-t, Md., as president; Mrs. Maurice M. al, Warwood, Wheeling, as vice presi-t; Mrs. Earl Noe, Parkersburg, as secre-; and Mrs. Kenneth Keller, Westernport, ., as treasurer. During the year the syn-al auxiliary assumed the complete sup-t of Miss Elsie Otto as missionary to ica. Sixty per cent of the women's groups this territory are now working under unified plan.

# overseas

## Graham campaign breaks records

**AUSTRALIA: Adelaide. June 1.**—AFTER addressing the final meeting of his Australian crusade at Brisbane on May 31, Billy Graham left for a holiday in Scotland. "Before I came to Australia," he said, "I thought you people were interested in nothing but sport, but that's not so. For the first time in my ministry I believe a spiritual impact of major proportions has been made. For the first time we have been able to reach an entire nation."

Official figures set the total attendance for the Graham meetings in Australia and New Zealand at 3,217,500. Highest attendances recorded at individual meetings were 150,000 at the closing rally in Sydney and 140,000 at the final meeting in Melbourne. These are the largest attendances Dr. Graham has had anywhere in the world.

There were 140,000 "decisions for Christ" recorded. A breakdown of the figures shows that about 70 per cent were making a declaration of faith for the first time. About 5 per cent had never been connected with a church before. In Sydney those who made decisions included 200 professors and teachers, several psychiatrists and more than 70 members of the entertainment business.

AMONG those making decisions were Lutherans, including members of the Evangelical Lutheran Church, an affiliate of Missouri Synod. Neither of the Lutheran bodies in Australia took official action to sponsor the Graham crusade. Yet it is apparent that quite a number of Lutherans must have supported the campaign and attended meetings.

The Graham crusade creates a starting-point to work with people who apparently are not reached in the normal ministry of the churches. The Billy Graham way is not the only way of reaching the wayfarer, but it is a way, a useful starting-point. Even if it involves a huge outlay and encourages certain undesirable features, the churches stand to benefit.

Churches in all centers where Dr. Graham preached reported an immediate increase in membership and church attendance. The large St. Stephen's Presbyterian Church in Sydney reported 300 new members within a few weeks and that they are still coming. Ministers of all denominations report that many of the new members are New Australians who had not yet affiliated with any congregation in this country. Decision cards received by Lutherans in numerous cases contained names of people who had drifted away from their church.

A feature of the crusade has been the increased lay activity. The every-member-canvass idea has not been employed as widely in Australia as in the U.S. and the crusade has afforded a stimulus. All of the capital cities were thoroughly canvassed for the first time by lay visitors from all Protestant churches. From Adelaide comes the story of a traveling salesman who called at a suburban home and who, before he could say a word, was promptly told by the housewife: "Thank you for calling, but I have already been visited three times by the Graham crusade people."

ANOTHER BYPRODUCT of the Graham campaign is reported from Sydney where according to police officials crime dropped by 50 per cent. A gunman, who sat out one of the meetings, walked up to a counselor and handed over his revolver. An ex-convict on his way to meet four men who had a robbery planned for that night called in on the Showground on his way. After hearing Graham he did not keep his appointment, but went forward to make a decision and promised the counselor to give up crime.

Among 60 businessmen who made a decision was one who had incurred a debt seven years ago. He had never paid for £40 worth of goods received from another businessman. After attending the crusade he sent him a check for £85, the debt, plus compound interest, and a covering letter, stating that he had made a "decision for Christ." A divorcé attended the crusade with his new girlfriend. Upon going forward to make a "decision for Christ" he sav ex-wife, became reconciled to her, anc married.

"BILLY GRAHAM is a great man," saic new Anglican Primate of Australia, Right Reverend H. R. Gough, on ar from England. "He is much the same as Wesley who revived the Church in Eng 200 years ago and instituted social refo

## Pastors should rotate

IN AUSTRALIA district synods of the theran Church are held in the first mo of the year. The South Australian Dis Synod, with a communicant membership 14,000, at its meeting in February adopte budget of $115,000 for 1959. Interest shown in a report on calls and transfers.

A commission brought the following p posals: When a parish is vacant the pr dent of the district shall call a meeting the parish concerned and shall present nominations by the church council of district, one of which shall be accepted the parish. The pastor who is called sh accept the call, unless he can show cause the church council why he should not be pected to change his pastorate and church council upholds his objection.

The commission states that this clau would prevent ill-considered nominatic and would avoid the time-consuming nec sity of issuing up to ten calls and the tended vacancies caused thereby, also unrest experienced by a pastor and his pa ish when he receives frequent calls. T right of choice by both the parish and t pastor concerned would be preserved.

Regarding length of service in a paris the commission stated that "long terms a not in the best interests of the church" a that after a pastor has served a parish f ten years, the president and church coun should consider whether a transfer may desirable. "Should not the qualities whi have been used with blessing in one paris for ten years be made available to anoth parish, and the first parish be served by t different gifts of another pastor?"

—L. W. LOFFLER

# aguers Aid Their Former Pastor in Mission Canvass

By WILLIAM L. PIFER

INDIANAPOLIS—More than 1,800 doorbells were rung in Frankfort, Ind., in one day by 14 her Leaguers in behalf of St. Paul's Church. The young canvassers weren't members of congregation, however. They were from St. Mark's Church, Monroeville, and had eled half way across the e to aid their former pastor, Rev. Clifford Schreck.

he census was a preliminary the proposed relocation of Paul's, a congregation estab- ed in 1871 but now on mis- n status.

he Rev. George Hoog, as- ant to the synod president, ructed the eager leaguers, the canvass was supervised Pastor Marteen Kilver, of nroeville, and Ferris Bower Mrs. Gertrude Bush, youth nsors.

he teenagers spent all day urday making the calls, and urned to Monroeville after ending services in Frankfort Sunday.

Leaguers start census rounds from St. Paul's Church
*Sue Trentadue, Larry Bruick, Larry Benjamin check lists*

ST. MARK'S CHURCH, Auburn, rned the mortgage on its new rsonage and immediately ked forward to new construction.

e congregation authorized the church uncil to plan for a new parish unit to re- ce the old parsonage. The new building, be attached to the present church, is ex- cted to cost $100,000.

UNITED LUTHERAN CHURCH WOMEN of the hod heard Dr. William G. Arbaugh speak their annual retreat June 18-20 at Camp therwald. Dr. Arbaugh, former secretary Latin American missions in the Board of nerican Missions, is now pastor of the iddlebury parish.

UNITED LUTHERAN CHURCH MEN held eir retreat at the camp June 12-14. They ard reports from four members who at- nded the ULCM president's conference in Columbia, S. C., in preparation for the national convention to be held in South Bend Oct. 12-14. They were Robert Umbaugh, Indiana president; Pete Miller, convention chairman; Fred W. Anderson, public relations director, and Franklin Sheneman.

EMMANUEL CHURCH, LaOtto, was honored by the women's department of the Indiana Farm Bureau with a certificate of achievement for attaining high standards in rural church improvement. The church completed an extensive remodeling program last fall.

GRACE CHURCH, Logansport, completed a remodeling project at a cost of $7,500. Men of the congregation did most of the work.

## *Michigan Lutherans Form New Social Service Agency*

LANSING—Seven Lutheran church bodies have agreed to co-operate in a social service program for the entire lower peninsula of Michigan. The newly formed agency, Lutheran Social Services of Michigan, was organized May 25 by more than 250 delegates representing 240 churches affiliated with the National Lutheran Council.

Plans are for immediate expansion of chaplaincy services, adoption services, services to the aged and services to immigrants now being carried on by smaller localized Lutheran agencies.

The Rev. Harry Wolf, executive director of the Lutheran Charities of Detroit, pointed out that the new agency would have three distinct advantages: 1) Persons in every area would have equal opportunity of services; 2) high overhead through duplication could be eliminated; 3) a balanced state-wide program on a professional level could be offered.

In an inspirational address, the Rev. Luthard Gjerde, executive director of the Lutheran Welfare Society of Minnesota, told the group "no human need can be alien to the redeemed man."

Even with church-related services, he
too often "the deed" becomes separated
"the Word." He urged that any new we
organization be "compassionate as
Christ was compassionate."

Dr. Norman A. Menter, president of
National Lutheran Council and of the M
gan District of the American Luth
Church, served as conference convener.
Rev. Lightner A. Swan, pastor of Augs
Church (ULCA), Detroit, was one of
persons elected to the board of director

The seven supporting Lutheran churc
are AELC, ALC, Augustana, ELC, Suc
UELC and ULCA.

## *Wisconsin Pastor Appointe Chaplain in District Cour*

MILWAUKEE — People in trouble he
abouts are learning they have a friend
court. He is the Rev. Joel Dobbe, a le
crew-cut Lutheran, who can be found in
district court almost any morning.

He's not there to admonish, but to of
friendship to those who need and want it.

"I try to demonstrate God's love," the
year-old pastor says. "You don't start
preaching and condemning."

Pastor Dobbe's unusual chaplaincy is p

## Husband-Wife Team To Direct Ohio Home

GOOD SHEPHERD HOME, recently organized by Lutherans of the north central Ohio area, elected Mr. and Mrs. J. Robert Nelson as new director and matron. The first director, Pastor Wray C. Smith, was recalled to Holy Trinity Church in Mansfield.

The home at Ashland is considering plans to expand its care to the infirm as well as aged ambulatory patients. Photo shows Mr. Marshall Moore (left), president of the board, welcoming Mr. and Mrs. Nelson to their ne duties. Pastor Richard Eisemann, of Ashland, vice president of the board, looks on.

## LFARE

unique experiment backed by the Lun Welfare Society of Wisconsin. It was wn idea to be a missionary in the court e "jungle." He took it to the society, was appointed for a six months' trial od.

HE PLAN WORKED so well that the society ntly decided to extend it for an addial 18 months.

t's the first time anything like this has tried here," said Pastor Dobbe. "It is a y new concept to provide a man to k directly with the courts before people sent to jail."

Many cases of "family trouble" are red to Pastor Dobbe by the courts. "Somes I have no idea what religion these ple are, if any," he said. "If possible, I r cases to other ministers. I've even told court, 'What this lady really needs to do o and see her parish priest.' "

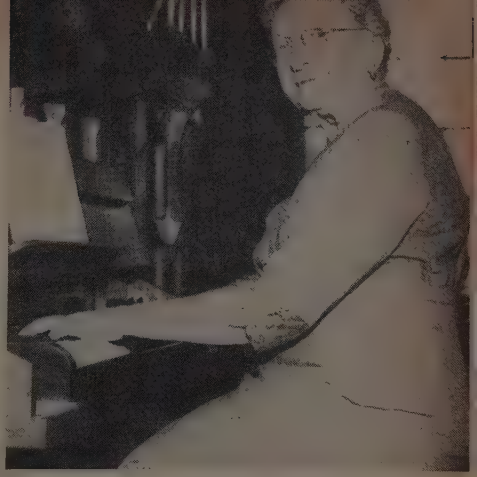
He also conducts group counseling at the nty jail and detention home. The minors st be Lutherans to attend such sessions.

## ew Jersey Old Folks Home etes Lone Male Resident

JERSEY CITY, N. J.—Herman F. Rofer is only male resident of Kinderfreund Old lks' Home. He is also a bachelor. When had his 90th birthday recently, the twelve er residents of the home and three mems of the staff, all women, held a party for n.

As he cut the cake, Mr. Rofer insisted on ling his wish—"that Arthur Godfrey will on feel as well as I do with my 90 years."

He seems to enjoy being the lone man ound the house. But this eminence won't t long. The Lutheran Welfare Association New Jersey, which owns and operates the me, will soon open a new building to inase the number of guests from 13 to 55. veral men are among those scheduled for ly admission.



*Kitchener Waterloo Record*

Mrs. Sophie Doering at the console

## *Ontario Organist Still Active After 66 Years of Service*

WATERLOO — Octogenarian Mrs. Sophie Doering has played the organ for 3,965 services at St. Paul's Lutheran Church in Erbsville, and has no immediate plans for quitting.

The congregation gave her a testimonial dinner in 1953. Mrs. Doering was delighted, but she just couldn't give up her bench at the organ. They honored her at a party on her 81st birthday last May 14. Mrs. Doering took the plaudits, and kept on playing.

She figures she has played more than 15,850 hymns since she became organist 66 years ago. In that time she has seen electricity replace oil lamps and the hand pump of the 1902 pipe organ. She has seen nine ministers come and eight leave. The Rev. Paul Brouse is pastor of the present congregation of 105.

One thing hasn't changed. Mrs. Doering still walks the one-eighth mile from her home to church. "But the winters are hard," she admits. As a girl she used to walk four miles for music lessons.

She gets only $50 a year for her services. "I don't want to rob the church," she explains.

# *New World Opens New Horizons to Maks Stajich*

By WILSON P. ARD

**FROM THE WORLD** of aeronautics to the realm of music is a short step for Maks A. Staj He lives in both. Engineering is his profession, but he works just as hard at his piano as he c at his desk and among his associates in the Fairchild Aircraft plant at Hagerstown, Maryla

Music is no mere hobby to Maks Stajich, a native of Yugoslavia who found a new life in America when war wiped out his home and family. His talents both as a composer and organist were demonstrated recently when he performed his latest work, "Symphonic Suite in C-Minor" over Radio WJEJ in Hagerstown.

By day he is supervisor of prop-jet engineering at the big Fairchild plant. In the evenings and over weekends he is a musician, at home and in his church, Trinity Lutheran.

As a boy, Maks Stajich got musical training from his mother, a professional pianist and teacher. Later he studied with Julius Chajes, an eminent musicologist, who became dean of the Jewish Conservatory in Detroit.

Trained as a pianist, Mr. Stajich has become a fine organi

**HIS TRUE LOVE** was engineering, however. He earned a degree in mechanical engineering from the Belgrade Polytechnical Institute, was a test pilot in the Yugoslavian air force.

In 1939 he was sent to New York to represent the Yugoslavian agriculture and forestry departments at the World's Fair. War broke out, Yugoslavia was torn apart by revolution and invasion, and Stajich never returned.

He enrolled at Brooklyn Polytechnical Institute, to qualify as an engineer in America. Later he was graduated from the Academy of Aeronautics, Jackson Heights, New York. In 1943 he became a United States citizen and married Sybil Altmann who with her parents had fled from Austria when Hitl took over.

Stajich had no remaining ties with his n tive country. His parents had disappeare He learned that his mother had been sent prison. The Red Cross could get no furth word of her or of his father, a medic doctor.

**A NEWLY KINDLED** interest in music a affiliation with the Lutheran church help him adjust to his new life. In Yugoslavi the young Stajich had been a member the Greek Orthodox Church. Luther friends introduced him to their church.

"From the first moment," he said, "I w engrossed by the simplicity and beauty the Lutheran service." So before coming New York at the age of 32, he had becon a Lutheran.

Attending services in New York turned h attention to the organ, an instrument he h

studied. Soon he became proficient, or three years he served as organist in Lutheran Church of the Atonement, on Heights.

w he has found a congenial church at Hagerstown's Trinity. He is pianist he Sunday school orchestra, and plays in the church school's beginner depart-. He also serves as an usher at church es.

S WIFE is a member of the congrega- board of Christian education and a er in the Sunday and vacation church ols. Her mother, Mrs. Altmann, and mother, 82-year-old Mrs. Gertrude L. t, also live in Hagerstown and are mem- of the church.

usic is becoming more and more im- nt in Stajich's life, he says, though his neering job is still demanding and re- ing.

seem to have an inner compulsion to music," he explains. "I sit at the piano a certain mood comes over me. My rs wander over the keys, and a com- ion is born."

Mr. Stajich at his aircraft plant desk

MARYLAND

# Parish Building Project Perks Up Country Church

By WILSON P. ARD

HAGERSTOWN—Historic St. Luke's Church at New Windsor has dedicated a new parish hall erected at a cost of $36,000. The construction project was a venture in faith for this rural congregation that counts only 103 confirmed members.

The church near Uniontown in Carroll County dates from 1776 and was organized in 1783. Pastor Joseph F. Callahan reports the congregation is taking on new life, with increased membership and attendance and an increasing sense of stewardship.

## Brotherhood Meets

TWENTY CONGREGATIONS were represented at the synodical Brotherhood convention May 24 at Gettysburg Seminary. Charles J. Scharf was elected president.

SYNOD TREASURER VIRGIL W. DOUB reports Lutheran World Action receipts of $29,622, or 36.7 per cent of the $80,696 goal. Thirteen congregations have paid 100 per cent or more of their quota.

## Magistrate Urges Curfew

**Charles C. Grice, a Lutheran who is Washington County's new juvenile court magistrate, is urging enactment of a 10 P.M. curfew law for children under 15.**

**A state-wide study shows that 30 per cent of the boys getting into trouble are in the 13-14 age group.**

THREE YOUNG Lutherans have been selected as commencement speakers at North High School, Hagerstown. They are Jeanne Damme and Ronnie Couchman, of St. John's Church, and David Peters, of Trinity Church. All are active Luther Leaguers.

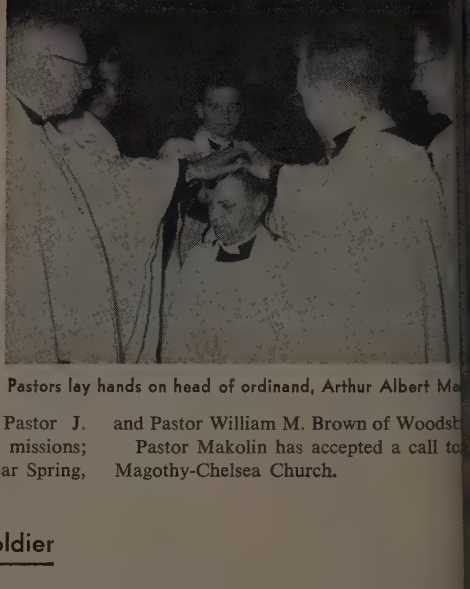
FAMILY CAMPING is scheduled Aug. 9-15 at the new synod camp near Doubs, Md. Men and boys from 15 churches have worked at the camp on Saturdays.

MD.: HAGERSTOWN . . .

## *Makolin Ordained*

LEAVING his classroom where he taught in the Clear Spring high school a few years ago, Arthur Albert Makolin enrolled in Gettysburg Seminary. He completed his work in February, and on May 3 was ordained in his home church, St. Peter's, Clear Spring, a congregation founded in 1828 west of Hagerstown.

Synod President J. Frank Fife preached. Taking part also were Synod Secretary Elwood S. Falkenstein, Dr. Jacob W. Heikkinen of Gettysburg Seminary, Pastor J. Leon Haines, synod director of missions; Pastor Raymond M. Miller of Clear Spring, and Pastor William M. Brown of Woodst



Pastors lay hands on head of ordinand, Arthur Albert Ma

Pastor Makolin has accepted a call to Magothy-Chelsea Church.

## Statesman, Clergyman, Soldier

## *Capital Lutherans Revive Muhlenberg Memorial Plan*

WASHINGTON—A proposal for a memorial in the nation's capital to honor John Peter Gabriel Muhlenberg, Lutheran pastor, Revolutionary War general, and member of Congress, has been revived here after being dormant for nearly 30 years.

The Rev. Henry B. Luffberry, pastor of St. Paul's Church, Washington, has appointed an eight-member committee of prominent Lutheran laymen and women to raise funds for the long-delayed memorial. Among them is former U.S. Representative Dewitt S. Hyde, a member of the church.

President Coolidge in 1928 signed a bill authorizing the erection "without expense to the United States" of a suitable memorial to "Peter Muhlenberg, eminent statesman, clergyman and soldier" in a triangular park near St. Paul's Church on Connecticut Ave.

Came the depression of 1929 and the project languished. With World War II it was all but forgotten.

Peter Muhlenberg was born in Trap Pa., in 1746, son of the Lutheran patria Henry Melchior Muhlenberg. He left parish in Woodstock, Va., to become a co nel in the Continental Army in 1776.

At his farewell sermon, it was reported wore a uniform under his clerical robes, then enlisted 300 men outside the chu door in the cause of independence.

He retired after the war as a major g eral, and returned to Pennsylvania where 1786 he was elected vice president of Commonwealth.

Later he became a member of the fi Congress, over which his brother, Freder Conrad Augustus Muhlenberg, presided speaker. He subsequently served in the thi and sixth Congresses, and was elected to t U.S. Senate in 1801. He resigned from th post to become collector of customs at Phil delphia, a position he held until his dea in 1807.

## ...urch Women Organized ... Hartwick, Hudson Units

By CLAYTON G. VAN DEUSEN

...LBANY—United Lutheran Church Women ...he former Eastern Conference formed ... new sister organizations at the final con... ...ion held in St. John's Church, Albany. ...he new Hudson Conference ULCW ...ted Mrs. Alvin Messersmith as president, ... the Hartwick Conference group chose ... Paul Strenge as president.

...heme for the final meeting of the parent ...ety was "For We Are Laborers Together ...h God." Speakers were Dr. Alfred L. ...k, synod president, and Miss Elizabeth ...aly, a social missions worker.

...NITED LUTHERAN CHURCH MEN of the ...twick Conference met at Bethany ...urch, Central Bridge. Dr. Theodore Tap..., of Philadelphia Seminary, spoke. Paul ...Dyste was elected president.

## Focus on Retarded Children

...ETARDED CHILDREN, like "all sorts and ...ditions of men," come in for the church's ...ntion and care. Two Albany pastors con...ed such children this spring. First ...urch, Dr. Morris C. Skinner, pastor, and ...manuel Church, the Rev. Clayton G. Van ...sen, pastor, each received an acutely re...ed boy with its catechetical class.

Earlier a two-week conference on "The Christian Education of the Mentally Retarded" was held for state school chaplains at Newark, N. Y., to apply Christian principles to the development and use of appropriate study programs. It was attended by the Rev. Paul R. Ashby, chaplain at the Wassaic State School, and a synod member.

## Dr. Grislis to Teach at Duke

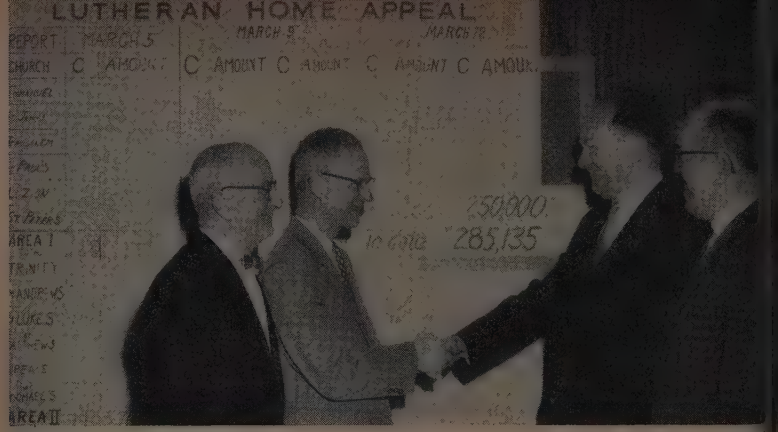
DURHAM, N. C.—The Rev. Egil Grislis, Ph.D., has been appointed assistant professor of historical theology at the Divinity School of Duke University.

DR. EGIL GRISLIS

Born in Latvia, Dr. Grislis fled to Germany in 1944. He attended the University of Heidelberg in 1948-49 and received a scholarship through the Lutheran World Federation to Gettysburg College. After receiving his degree at Gettysburg in 1950 he continued studies at Gettysburg Seminary.

In 1958 Dr. Grislis received his Ph.D. degree from Yale University. He also has done graduate work at Columbia University. Since his ordination in 1957 he served as pastor of Emanuel Church, Hudson, N. Y., and Emanuel Church, Harlemville, N. Y.

Timothy's, organized last April 19 at North Greenbush, suburb of Albany and Troy, New York
*Pastor Albert Schilke, synod field missionary, and Pastor A. R. Thumhart are at center*




Congratulations on Telford campaign exchanged by Roy Benner, board chairman; Herman Bis appeal chairman; Richard Pontz, fund-raising counsel, and Dr. Charles Brobst, board vice presi

**PENNSYLVANIA**

# Telford Home Appeal Goes Well Over $250,000 Goal

By WILLIAM C. ROEGER

NORRISTOWN—Construction of a new Lutheran Home for the Aging at Telford drew a step nearer to reality with the successful completion of a fund-raising appeal this spring.

A joint undertaking of twelve congregations in the North Penn District, the appeal for $250,000 reached a total of more than $295,000 in commitments.

When approximately 60 per cent of this has been received in cash, construction will begin on a tract in Telford, within two blocks of the shopping area.

## Addition at Artman Home

NEARING COMPLETION is a new addition to the Artman Home for Lutherans at Ambler. This will house an additional fourteen guests, and will contain a nurses' station, diet kitchen, and a large sun room. It will be used largely for the chronically ill.

ST. JOHN'S CHURCH, Phoenixville, also experienced the joy of going "over the top" in a fund-raising appeal for major improvements and renovations. Trinity Church, Lansdale, meanwhile wiped out the last of the debt incurred in construction of t $750,000 edifice completed less than t years ago. Currently a matching Chris education unit of comparable size is b built.

DR. KARL S. HENRY, of the ULCA Bo of American Missions, spoke at the ded tion of a new educational-recreational at St. Paul's Church, Red Hill. The building, costing more than $200,000, dedicated by the pastor, the Rev. Theod E. Getz.

DR. CHARLES M. COOPER, Pennsylv Ministerium president, spoke at the ded tion of the new Christian education buil at the Upper Dublin Lutheran Church. tor J. Wilson Harner conducted the d mony. The building cost more than $60,

HOWARD L. LOGAN, executive secretary the United Lutheran Church Men, spok the spring rally of the North Penn Dist ULCM at St. Paul's Church, Telford. spring rally of the district ULCW was h in the same church, with synodical Ho Missions Director Orval C. Hartman m erating a panel on home missions.

## 16 Ordained at Souderton

MANUEL CHURCH, Souderton, was the this year of the synodical ordination ce of the Ministerium of Pennsylvania. Henry J. Pflum, pastor of Christ Church, ntown, and President Cooper were d in the laying-on of hands by the cleri- sponsor of each of the sixteen young who were ordained.

VO NEW PASTORS were installed in the h Penn District by Dr. William R. Sea- district dean. Pastor Mark Lauchnor w at St. Andrew's, Perkasie, and Pastor E. Ringham has come to St. Peter's, h Wales.

RAPPE DISTRICT meeting of the Women's liary of the Philadelphia Seminary was at Grace Church, Pottstown, with semi- president Dr. Henry Bagger and aux- president Mrs. Arthur Getz as guest kers.

## Moyer Wins Lamb Award

ERoy R. MOYER, a member of Em- uel Church, Pottstown, was the recent ient of the Lamb Award, highest honor can come to an adult Boy Scout leader ne Lutheran Church.

RS. LUCY REISSIG SCHENCK, wife of the Archibald Schenck, retired pastor, is the or of a book about her childhood in a eran parsonage in New York State, en- *Seven-Eight, Shut the Gate.* She was guest of honor at a literary tea for the h Penn Lutheran Pastoral Association e parsonage in Chalfont. Mrs. Schenck ow a member of Little Zion Church, anfield.

UMMER BRINGS outdoor services to the ntic-Bechtelsville parish, served by the Richard H. Schaefer. Trinity Church, ntelsville, is scheduled for two, and st Church, Niantic, for one. This par- is also in the forefront of those send- young people to the synodical camps this . No less than 31 young people from parish will attend Ministerium Camp, wnee-on-Delaware.

ROUND WAS BROKEN May 24 for the first

**Pastor David Scheidt turns earth at Roslyn for parish building to cost about $40,000**

unit building of the Church of the Living Word in Roslyn. A parish hall seating 220, it will be used for worship and education.

The congregation organized in 1952 has been meeting in a temporary building on the site. Membership is now more than 300.

OUR SAVIOUR CHURCH, Coatesville, recently purchased a six-acre site for relocation. As a first step in that direction, the congregation has authorized building a new parsonage for Pastor Robert S. Nagle. Cost is expected to be in excess of $30,000.

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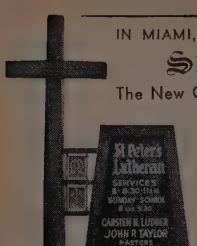


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**PA.: LANCASTER**

## *Conference Mission Gro*
## *Sending Medicines Abro*

By ERNEST J. HOH

LANCASTER—The Foreign Missions C mittee of the Lancaster Conference started a program of shipping medic abroad. The first shipment, valued at $ was sent to Liberia.

George Heiges, a pharmacist of Manh prepared the drugs and medicines depo by local physicians at Holy Trinity Ch in Lancaster. Dr. Wallace Fisher, pa of Holy Trinity and chairman of the ference committee, said the project woul continued.

"This committee," he said, "having c petent medical personnel and having lea the procedures of overseas shipment of m cines, is willing to process further s ments if other conference committees wil up collection points."

### New Education Building

SALEM CHURCH, Lincoln, dedicated a parish education building last month. Sp ers were Dr. Arthur Yeagy, assistant to Central Pennsylvania Synod president, Ira Sassaman, synod director of Chris education.

Erected at a cost of $50,000, the build is the first step in a long-range construc program that will provide adequate facil for all church activities.

BERGSTRASSE CHURCH dedicated a ranch-type parsonage on June 7, with Ralph Robinson, synod secretary, as spea Members of the congregation did a la part of the construction work.

### Church Marks Centennial

CONCORDIA CHURCH, Chestnut Hill, Ha A. Steinmann, pastor, observed its 100th niversary on May 17. Synod Secretary R inson and Conference President Raym Fetter were the speakers.

On May 24 a service was held in reco tion of the Sunday school's part in the

of the church. Dr. Arthur H. Getz, a
er pastor of the congregation, now of
oard of Parish Education, preached.
eakers at other services during the week
former Pastors Charles V. Naugle,
nond A. May, Jr., and William Brandt.
IE LAMB AWARD for Lutheran lay lead-
n scouting was presented to Edwin M.
er, a member of St. John's Church,
er.
VO LUTHERAN physicians were honored
ompletion of 50 years of medical prac-
They were Dr. Clarence R. Farmer,
mmanuel Church, Lancaster, and Dr. C.
ard Witmer, member of Neffsville
ch.
VO LANCASTER MEN were ordained this
th: David Ebersole, of Grace Church,
Paul J. Hoh, II, of Emmanuel Church.
is the third son of Dr. and Mrs. Ernest
oh to become a minister.

## CHANGES OF PASTORATE—

ILLINOIS

ELL, JOHN E. From St. Mark's Church,
. Louis, Mo., assistant pastor. To First
nited Church, East St. Louis, Ill.
, RONALD H. From First United Church,
ast St. Louis, Ill. To Mizpah Church,
. Louis, Mo.

INDIANA

RD, JAMES J. From St. Paul's Church,
onnersville. To Springfield parish.

IOWA

BARD, GERALD. From St. Paul's Church,
ostville, assistant pastor. To Johnston,
ission developer.

KENTUCKY-TENNESSEE

, JOHN B. From Redeemer Church, At-
nta, Ga., assistant pastor. To Memorial
hurch, Louisville.

NEW YORK AND NEW ENGLAND

ISTIANSEN, CHRISTIAN F. From Christ
hurch, New York City. Retirement.
BIS, OSVALDS. From Newfoundland, mis-
on developer. To Latvian Church, Brook-
n, N. Y., associate pastor.
AR, ANDREW P. To Reformation Church,
uffalo, N. Y.

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  **by G. Ernest Thomas**
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  **by Grover C. Emmons**
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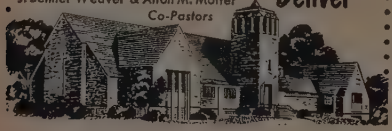

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## CHANGES OF PASTORATE . . .

NORTH CAROLINA

KING, CARL S. From Mt. Zion-New E parish, Richfield. To Crab Orchard Charlotte, mission developer.

NORTHWEST

KOLSKY, HAROLD E. From Holy Commu Church, Racine, Wis., assistant pasto Calvary Church, Antigo, Wis.

MOSLING, DONALD P. From U.S. A chaplaincy. To St. Paul's Church, E boo, Wis.

OHIO

BOETTGER, ROBERT A. From St. L Church, Youngstown. To First Ch Lorain.

## MISSIONARIES

ARRIVALS

DENTZER, ETHEL. From India, April Biblical Seminary, 235 East 49th St New York 17, N. Y.

POWLAS, MAUD. From Japan, May Catawba, North Carolina.

DEPARTURES

GOTWALD, WILLIAM. To Liberia, April Lutheran Mission, Monrovia, Liberia.

LANG, BARRY. To British Guiana, May Skeldon, Berbice, British Guiana.

OTTO, ELSIE. To Liberia, June 2. Luthe Mission, Monrovia, Liberia, West Af

SADLER, WESLEY. To Northern Rhode April 28. Copper Belt Christian Ser Council, P.O. Box 1192, Kitwe, North Rhodesia, Africa.

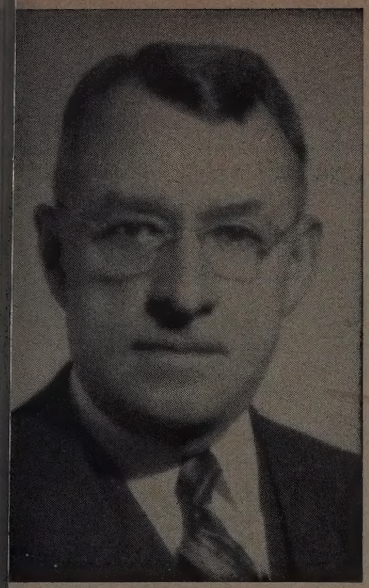
WILEY, JOSEPH. To Liberia, May 19. theran Mission, Monrovia, Liberia, W Africa.

## DECEASED

DR. REES EDGAR TULLOSS, presid emeritus of Wittenberg College and for president of the National Lutheran Court died June 8 in Springfield, Ohio. He was

Dr. Tulloss headed Wittenberg from 1 to 1949, during which the college exp enced extraordinary growth.

He served three years as National theran Council president and three as secretary. In 1949-50 he directed the



DR. REES EDGAR TULLOSS

ful ULC Christian Higher Education
r appeal.

r. Tulloss was a graduate of Wittenberg
of Hamma Divinity School, earned a
D. degree from Harvard University and
awarded honorary doctorates by Witten-
, Lenoir Rhyne, Muhlenberg and Cen-
State Colleges.

**With A. C. Van Sant, Dr. Tulloss was**
ited with developing the touch system of
ng soon after the turn of the century.
World War I, he was director of research
he Naval Radio School at Harvard.

e is survived by a sister, Mrs. Bert
pper, of Mount Vernon, Ohio; two
ghters, Mrs. Robert Keck and Mrs. Wil-
n W. Alexander, of Springfield; a son,
s Edgar Tulloss, Jr., of Cambridge, Mass.,
five grandchildren.

uneral services were conducted June 10
Fourth Lutheran Church, Springfield, by
Russell F. Auman, of Hamma Divinity
ool, and Dr. Carl W. Shanor, chairman
Wittenberg's religion department.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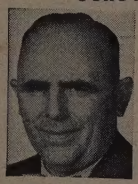

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# IN CONCLUSION

THE WORST of the depression was over in June, 1934, but church offerings were at their lowest level. Congregations had cut their budgets to the bone. Mission work was stalled.

Seminary graduates faced an unpromising future. Some had to wait a year or two before they had the chance to receive a call and be ordained. Synod presidents suggested that they look for other jobs while they were waiting in line for the time when they could serve their church as pastors.

Not long afterward, economic recovery restored confidence. The church's program picked up again and its advance was resumed, but there had been hard years. As we look back at them now, what a contrast we see in the span of one-quarter of a century! Today a seminary senior often chooses among several calls, selecting the one that offers him the most advantages. The salary of the secretary of one of the ULC's biggest synods in 1934 was $2,496—and many pastors got only half that much. Today many a young pastor would consider that amount more fitting as a car allowance.

TWENTY-FIVE YEARS have seen heartening gains in many areas of church life. Today defeatism has no place in congregational programs or in the national church. A series of successful ventures for Christ has convinced us that Christian people will respond loyally to any genuine call. We look on such achievements as the contribution of $100 million in world aid through Lutheran World Relief as a normal response to a need that must be met.

Unity has a richer meaning than it did twenty-five years ago, too. There were some giants then, like Dr. Ralph Long
Dr. J. A. Morehead, who had a visio
the world church. Mostly, howe
Christian unity meant meeting with o
local pastors or considering some coo
ation with a neighboring synod. To
we view the world's Lutherans as an
tegral group in which we play a m
part. We have learned to work toge
with neighbors who wear a different la
Our Lutheran witness is boldly made
national and world councils of churc
with far-reaching results.

TO A PASTOR who looks back over
years of ministry, there are some unus
lights and shadows. The important da
in retrospect, were not those when his p
ture was in the paper or when he
president of something. Looming far b
ger are the unpublicized moments wh
there was an opportunity to bring co
fort, or hope, or a message of salvati
to some soul.

In my case, I can also contrast t
types of ministry—seventeen years as
parish pastor and eight in "general wor
at an editor's desk. The warmth a
friendly close associations of a congre
tion differ from the crisp and cool
ficiency found even in a church offi
I've learned not to be uncharitable towa
staff secretaries—the pressures of chur
business, like those of the commerc
world, often keep them puffing along
top speed without the needed chance
pause and catch their breath.

An anniversary is little cause for ce
bration. It may indicate only the passa
of the years. At our synod meetings, th
hastily read the names of those who ha
served for 25 years, but they stand
honor only of those who have been c
the firing line for fifty years or more. An
that's still in the dim future.

—ALBERT P. STAUDERMAN

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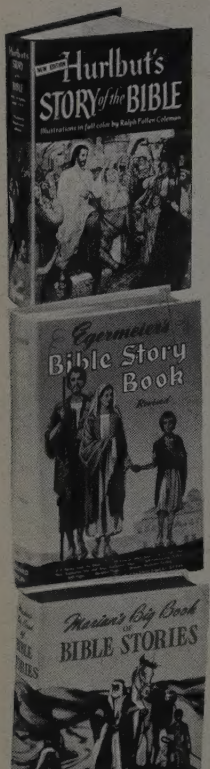


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